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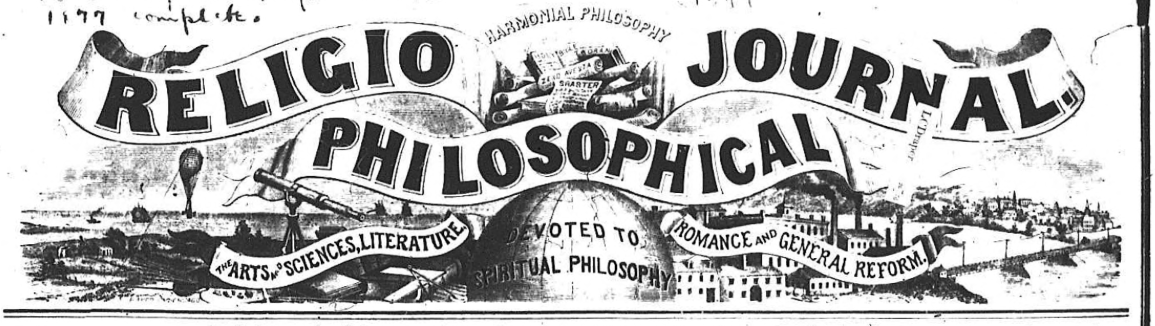

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Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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THE SPIRIT WORLD.

Our Future Home Described.

Views of the Spirits in Reference to it.

The following is an extract from the work entitled "The Identity of Primitive Christianity and Modern Spiritualism," by Eugene Crowell, M. D., Second Volume:

If the New Jerusalem be not a walled city, of limited dimensions, where the occupation of the saints is the singing of formal praises to God, neither is the place of punishment within the bowels of the earth, where sinners are tormented from death to eternity. If heavenly joys are not restricted to one uniform and monotonous occupation, neither does the punishment of the sinner consist in endless suffering.

The Spirit-world exists within the space through which our vision ordinarily ranges. It is a substantial world, too, though not in the ordinary sense a material one, and is much nearer to us than most people suppose. This fact, its lowest sphere is in close proximity to our earth. This is to many an incredible assertion, and few minds can assent to its probable truth until after an examination of the evidence which establishes its possibility. For this evidence the reader is more particularly referred to the chapter on Spiritualism and Science.

Spirits reveal to us not only the existence of a Spirit-world, but tell us it is divided into spheres. All agree in declaring that there are at least seven of these, and my spirit friends are unanimous in the declaration that there are many more; but confining our attention to the first seven, these are placed one above the other, at unequal distances, together forming a series of belts or zones encircling the earth much as the rings of saturn encircle that planet, and each adapted to the states of the spirits who inhabit it.

The most intelligent spirits, even when communicating through the best mediums, differ in their estimates of the distances between these spheres. There is a very general agreement in their statements that the second sphere encircles the earth at a distance of about sixty miles from it surface, but when questioned as to the distance of the third and higher spheres from the earth, their answers indicate a want of positive knowledge upon the subject.

The result of free and frequent communication with my spirit friends upon the question of the distances of the respective spheres from each other, and from the earth, is given in the following:

The 1st sphere is within our atmosphere.

The 2d is about 60 miles from the earth.

The 3rd is about 100 miles from the second, and 160 from the earth.

The 4th is about 150 miles from the third, and 310 from the earth.

The 5th is about 150 miles from the fourth, and 460 from the earth.

The 6th is about 175 miles from the fifth, and 635 from the earth.

The 7th is about 250 miles from the sixth, and 865 miles from the earth.

This brings the seventh sphere distant less than one thousand miles from the earth.

In assigning these respective distances to these spheres, my spirit friends desired me to distinctly understand that they are necessary, to a considerable extent, conjectural and liable to error; but after giving the subject earnest and prolonged attention, they are confident that these distances are not very far from being correct.

A strictly correct estimate, one that can be demonstrated, perhaps is not possible, even to spirits of highest wisdom.

The six spheres above the first, to use the words of Dr. Hare, "are concentric zones, or circles, of exceedingly refined matter, encompassing the earth like belts or girdles. They have atmospheres of peculiar vital air, soft and balmy. Their surfaces are diversified with an immense variety of picturesque landscapes, with lofty mountain ranges, valleys, rivers, lakes, forests, trees and shrubbery, and flowers of every color and variety, sending forth grateful emanations." These spheres encircle the earth parallel to the equator, and in width are said to extend from sixty or seventy degrees of latitude north, to the same parallels of latitude south.

The first, or rudimentary sphere, strictly speaking, is not on earth, so I am told by my spirit friends, but within our atmosphere, although many spirits do for a time exist on our earth; but these instances, though numerous, are exceptional, the majority of low spirits living above the earth, but so closely in rapport with it that they are constantly attracted to it. My spirit friends can not furnish a clear and definite description of this sphere, for the reason that their own knowledge of it is very imperfect, not being able to clearly comprehend its character, and whether it is formed like the other spheres, with defined boundaries, they can not say, but think not, as they have never detected any, and when approaching or leaving the earth they are not compelled to take a course outside of a belt or zone, but, on the contrary, pursue a nearly direct course from our earth. They are disposed to believe that the Maker of all things has so created this sphere as to provide extensive and numerous openings in it for the free passage of spirits between the earth and the spheres above this. The passage by spirits from one sphere to another, above the first, is accomplished by their pursuing a lateral course from the sphere where they happen to be, and then arising or descending, and entering another.

Contrary to the opinions of many who believe that spirits can in an instant traverse the spaces between their homes in the spheres and the earth, my spirit friends all assure me that appreciable periods of time are consumed in their movements. My father says it takes him at least five minutes to come from his home in the fifth sphere, and all others in the spheres below this, whom I have questioned upon the subject, agree in saying that the time required for them to reach the earth bears about the same relation to the spaces they respectively have to traverse.

The first, rudimentary, and lowest sphere, as before stated, is within our atmosphere, and is the abode of all gross, material, and very ignorant spirits, those who are yet unfitted for the enjoyments of heaven, and it is here they remain until by degrees they acquire some correct ideas of humanity, kindness and love, become enlightened as to their condition, are divested of their moral impurities, through the law of progression become fitted for a higher sphere, which they then enter. Until this change takes place they are imprisoned by an inexorable law, and the worst among them find themselves the associates of all that is vile, or lonely wanderers amid desolate regions, and under cheerless, sombre skies, without a pleasing object upon which the eye can rest, or any retreat where the weary wanderer can find repose. Gloom and desolation in the world around them, and sadness and misery within.

But in this sphere, though not associated with these, are also many who are not so degraded, and whose bar to progression is chiefly their ignorance. These are not actually miserable, and their improvement is constant under the instructions of enlightened spirits from higher planets.

Some of the spirits in this sphere have, while in earth life, been so material in their thoughts and views, so entirely absorbed in earthly matters, that their spiritual natures appear to be dormant, and it requires a considerable time after their entrance upon their new life for them to realize their change, and until they are nearly as insensible to the influences, and even objects and scenes in that life, as if they were yet in the form.

Investigators of Spiritualism are constantly receiving evidences of this. Old John, Dr. Kenney's Indian control, told me that every day he sees spirits who are laboring in their former vocations, as they did in earth life, not knowing they had passed into the spirit world. He had seen one who had been a farmer, and for twenty years after he had died he worked on his farm daily, and returned every evening to his home, where he slept, and at last he became aware of his having died from his wife again marrying, and his unavailing efforts to prevent the marriage. As soon as he realized his condition he passed to the second sphere. He addressed his speech to his wife and others during this time, and failed to realize that they never heard or perceived him. This statement was afterwards confirmed by Big Bear.

Big Bear told me that he once witnessed a shipwreck. A raft was launched, on which a number of passengers left the vessel. A while after, the vessel went down, and all who remained with her were drowned. He then saw the spirits of the drowned as they left their bodies, and regained consciousness, direct course towards the raft, their latest earthly thoughts have been centered on it, and in a short time the raft was crowded—heaped as he said—with spirits who were under the illusion that they would be drowned if they fell off. He said that after a while it seemed to dawn upon the minds of some of them that they were dead, and heard them conversing about their condition, and they all soon appeared to become conscious of their change and successively left the raft, and most of them he thought ascended to the second sphere.

The second sphere, the one immediately above the first, is just above our atmosphere. Here the law of love and kindness is at least partially recognized and observed, and there is an approach to a general spirit of harmony, though human imperfection still asserts its sway. It is a stage in progression, where the grosser elements have been eliminated, where a certain degree of happiness prevails, and the merits of virtue and the true character of vice are weighed in the scales of knowledge, and where there is a disposition to love and practise the former for its own sake.

The scenery here is quite as natural as that of earth, though more beautiful and varied, and surpassing, even incredible as it may seem its attractions are enhanced by the presence of domestic animals, birds, etc.

From almost the commencement of my investigations, I felt much interest in this question of animals existing in the spirit world, and although the evidence in the affirmative has been nearly continuous I could not until quite recently bring myself to admit its force, but I am now as well satisfied of this as of any other fact in Spiritualism.

If the many spirits whom I have questioned upon this subject, through different mediums, are my Indian friends Old John and Big Bear. The latter told me, that when living here he possessed two hunting dogs and two horses, and he has them all with him now in spirit life—in the second sphere. He also said that all animals which we termed intelligent, enjoy continued existence there, but not animals of the lower grades of intelligence, such as crocodiles and snakes; neither do insects exist there.

I was much perplexed by this statement of the Indian, not being able to solve the questions it suggested. Why should the higher animals only enjoy continued existence? Where can the line of separation be drawn, and what law can fixedly determine this line? I felt assured that much more was necessary to be learned of this subject, and quite as certain that more could be learned, and considered the question of the means to acquire this knowledge, and at last I determined to again apply to Big Bear. I told him I had a favor to ask, a commission for him to execute, one that perhaps would involve disagreeable duties. He replied that he would do anything in his power to serve me, and I then informed him of my desire that he would request my friend S——, or some other friend to accompany him to some place in the vicinity of New York where animals are slaughtered, some abattoir, and carefully observe them when the breath left their bodies, and ascertain whether their spirits were released at the same time or after. I explained the object and the importance of this knowledge to me, and earnestly requested both him and S—— to investigate the subject thoroughly, to make their observation at different times, and upon different animals, as it was one that had interested me much. He promised to faithfully perform the task.

About ten days after this Big Bear reported the result of his mission. He said he had inquired of a number of spirits their opinions in relation to this question, but had derived little satisfaction from their answers. He then informed my father of my request, and he at once sought the spirit of a butcher who in earth life had been a member of his church; and this spirit told him that animals had no souls, as he knew from often visiting the scenes of his earthly occupation, and he had frequently made observations with reference to this very question. Upon the request of my father and Big Bear he conducted them at once to a slaughter-house, and after some delay they witnessed the slaughter of three animals; and observed them carefully, and no spirits emanated from them.

On the two succeeding days they repeated their visits, and each time their observations were attended with similar results. Big Bear said that at their visit for this purpose both he and my father were much surprised to observe no spirits leaving the bodies of the slain animals as from seeing animals of various species in the spirit world they had always taken it for granted that they were the spirits of earthly animals. But from what my father had now witnessed, and from subsequent conversation with the most advanced and wisest spirits with whom he was acquainted, he had come to the conclusion that animals in the Spirit-world were originally placed there by the Creator to render the scenery natural and attractive to spirits on the lower planes. Big Bear added that my father said he was pleased that I had made the request, as also with the results of his observations, for he had increased his knowledge, and it was a fact that was known to comparatively few spirits.

At one time I inquired of "Red Jacket," the Indian control of Dr. Buffum, whether there were animals in the Spirit-world, and he replied, "Certainly there are. We Indians have horses, and bows and arrows, and hunt our game as we did in earth life, but after a time we out grow such needs." "Why," said he, "what kind of a heaven would it be for the Indian without these. Every good spirit has what will make him most happy." I inquired if horses and other animals were to Indian spirits substantial, like their own bodies appeared to them, and he replied: "Certainly, just as substantial. Old John says when the Indian pursues his game his arrows pass through them as they do through the air, but they do not kill or injure them, neither does he eat them.

At another time, when Dr. Kenney was controlled by Old John, at my house, the latter said that Big Bear had been absent two days at the head of a band of Indians, with their squaws, who had gone on an excursion to be absent three days. They had for the two or three previous days been making preparations for this, and he had very much desired to accompany them, but he had been unable to leave "body."

The third sphere is the abode of more advanced spirits, and is said to be also the celestial nursery of the little angels, that escaping through the flowery gates of death from the impending troubles and trials of this life, are wafted to its shores, and are there received and tended by loving hands, and guided and instructed in the wisdom of the angels. If their parents have not preceded them to the spirit-world, or if they are not qualified to be their guardians and instructors, they are taken in charge by those who have not children of their own, and who are qualified in all respects to unfold the spiritual natures of these little buds. This is a task deemed worthy of the angels, and all in earth life who are similarly employed should know that their employment is a holy one, in which thousands of pure angels are engaged. After varying periods of instruction and experience they rise to higher spheres. As descriptive of spheres still higher, I will here transfer to these pages the eloquent description of them by a spirit through Mrs. E H. Britten, in a lecture delivered by that lady, while under inspiration, at Cleveland Hall, London, June 25, 1871. She then said:

"The mighty master-minds of the age are gathered there; the noble, the great, the inventors, the thinkers, the statesmen, the poets, painters, musicians, the myriads and myriads who, in ages of the past, have disappeared through the misty gates of the unknown, and whom a world has mourned and lamented as another star quenched—a great light gone out. What are their employments now? The astronomer beholds the mighty plains of new firmaments unfolded to him, of inconceivable grandeur and vastness. The hemispheres that are now stretched before his eyes with all the gravitating lines that bind them together, become his field of study. The geologist beholds the mystery of life and all the wonders of its creation displayed to him, not in one earth, but in ten thousand million. All the physical forces which constitute the realms of matter are open as books for study before the eyes of earth's naturalists, geologists, and those who looked into the wondrous machinery of matter. The painter beholds the secret of light decomposed into the array of ten thousand colors—beholds the great antetypes of spiritual thoughts carried out by the mind of the Infinite, and handed down through legions of ministering spirits until they are presented to the eyes of the painter and sculpter. The poet embodies the various methods of language and communing between spirits and worlds of spirits in sweeter, holier, purer phrases than any known to man. All the unfinished problems of creation are repeated there; the links are gathered up, the broken threads are reunited and seen palpitating, quivering, stretching away through all eternity. The mystery of gravitation, the centers of forces, the correlation of all the forces that bear up swinging worlds in the gravitating arms of some mighty central system, are here displayed, and though they stand on the edge of these vast realms, where the mystery of the subtler fluid builds up a mighty wall in invisibility before their spirit eyes, they do know that every fragment and atom of dust—no matter where on this earth or throughout the realms of eternity—is quivering with life; life is agitated by spirit; and hence these illimitable realms are teeming, thronging with spiritual life of an order higher and grander than the mind of mundane souls not released from flesh can conceive of. They only know that from these vast central realms of force rays of light do emanate and return; they only know that from thence all force comes quivering like an obedient messenger sent out from the heart of God to put a cable round existence, and chain it to the pulse beats of his own Almighty love. That is all they know. . . . .

"Intellectually speaking, there are many spirits who are wholly ignorant of the grandeur of creation—the wonders of space—the mysteries of being in the fifth, or love sphere. Think back, some of you—think back upon those who have loved you so well; remember how they have toiled for you, think of how their dear hearts have planned for your joys, and ministry that you have only known the value of when they came no more. Think how ofttimes your house has been empty, the streets have been lonely, because some silent minister of great good has passed from your sight; think how we miss these nameless martyrs of life that do toil so faithfully and so constantly, with very little wisdom, perhaps with very little knowledge.

"You and I have seen them; we have seen many a poor, weary girl, with pale cheek and faded lip, and eyes already glazing with the film of death, who has stitched away life, and wasted its oil faster even than the oil of her fading lamp, to support some aged mother, or an orphan little child dependent on her. She is in the fifth sphere. She is in the world of love; she is there with no knowledge, no intellect, no wisdom, a ministering angel, a being shining like the Man of Sorrows, who taught no philosophy, instructed us in no science, gave us no cunning of art and sophistry of the schools; but taught only of that great, burning, tender love which wept for the sorrows of others, which bore the burdens of others, and cheerfully submitted himself to death to prove the truth of that divine teaching that God is love, heaven is love, and that the highest duty of man is love. These, friends, are inhabitants of the fifth sphere, and yet, in the wonderful providence of the Architect who has built up these realms of the hereafter, it would seem that we must learn life's lessons, we must all drink of the cup of knowledge to the full, we must all worship the God of love in his majesty as well as in his goodness; and so the spirits of this fifth sphere ofttimes descend to the fourth, to sit at the feet of the mighty masters of intellect and knowledge, and learn of them. Oh! the dear mothers—oh! the kind fathers—the loving companions, the tender friends that are gone! We may have lamented in life that they were not wise, not intellectual, not instructed—that they only knew how to love and how to labor. Fear not; in the arcades of eternity all the glorious revealments of space are before the eyes of every spirit, and these tender and loving ones will be perfected by the grand schools, colleges, and lyceums of the fourth sphere.

"And when the spheres of love have drunk deep of the cup of wisdom, and when the spheres of wisdom have learned that the highest of all wisdom is love, and have entered the fifth spheres to love, and to bless, and to minister in kindness to others, then do they pass on to the sixth sphere, the sphere of intellectual control, where once again the Demosthenes of earth do perch with the burning inspiration of spiritual sunlight, through thousands of inspired rhetorical lips—where once again the masters of knowledge, with their kind, loving, benevolent hearts that wish to bless the earth, return to fire the brain with new inventions—to point the way to the distant regions of unknown continents—to proclaim the wonderful mysteries that God has locked up in the earth—to give us those monitions which so suddenly strike us with the force of intellectual knowledge and light; these are brought by the loving and wise spirits of the sixth sphere, of that sphere to whom is entrusted the concession to repeat their experience again on earth a thousandfold; and as they have sown the seed of love, and the seed of wisdom in the spheres below, so does it bring forth a hundred and a thousandfold by the inspirations that we receive from the spirit-world. We call them our inventions—we call them our thoughts—we call them our compositions. When we catch the echoes of some mighty strain—when we hear vibrating through the corridors of our brain some grand and noble psalm, we write it down, and call it our composition; it is but the vibrations of the land of music—it is but the chiming of the spheres, world upon world, and as these vibrations reach us we catch the faint echoes, and thus do we make our shadow music in imitation of the realm of real music above. And so it is with all our gems of genius.

"We are not original creators; we are capable of all thoughts and all being; but we are endowed with these thoughts—we are endowed with this being, with this intellect; we derive it all from the great Fountain of Light, and that Fountain of Light designs to let down the cup of inspiration through the hands of his ministering angels. These ministering angels are the spirits of the sixth sphere.

"And there are others who, having performed their labors on earth—having bestowed upon this earth all the ministration that is entrusted to them—pass on and again become dwellers on the threshold. But this time they are dwellers on the threshold of those vast regions, those glorious realms of which we have spoken; where those do ascend that have overcome the world, where all of earthly knowledge and earthly duties are completed.' Spirits who come to earth do tell us, like those spirits of the old [illegible] woods, that they do behold with the eye of their spirits, open from time to time, tall, splendid angels, radiant and shining faces, glorious beings that seem to connect them with the realms of which they only dream, but of which they know no more than that shining rays of light come from those vast places and penetrate to their worlds. These are spirits of the seventh sphere, and here our revelations cease. It is enough for us to know that our planet is a small, a very small speck in those illimitable realms of space of which mighty suns are the inhabitants, and vast revolving satellites are the shadows.' It is enough for us to know that all these are before us, that the mountains of progress are for our feet to tread, that the conditions are born here on this earth—born through just such love as makes you patient, toiling mother endure the waywardness and fretfulness of the unconscious infant; even as our Father bears with us."

Taxation of Church Property.

BY HUDSON TUTTLE

The urgency of the Catholics seems likely to accomplish more than the arguments of liberalists. Protestant bigotry will deny itself if it can thereby defeat the hated Catholics. If the Bible must go out of the public schools, then the schools shall be secularized, and everything the infidel has fought for these long years, be granted. The school shall be a school and not a hot bed where the seeds of religious dogmatism shall be sown, to germinate in after years.

The presidential message to the present congress is weak and commonplace as a whole, but in one particular it rises above the ordinary level, and he speaks as though some one else had inspired him. He plants himself squarely on the platform reforms have maintained against seemingly hopeless odds, and urges the taxation of church property. We care not for the motive actuating him. We do not expect any broad far seeing policy, or principles for his cause of action. It may be that the Catholics, most wealthy, can not be taxed without general taxation, and hence all sects must come under the law. We care not how the result was reached now that it is gained.

The president says:

"In connection with this important question, I would call your attention to the importance of correcting an error, that if permitted to continue, will probably lead to great trouble in our land before the close of the nineteenth century. It is the accumulation of vast amounts of untaxed church property. In 1850, I believe, the church property of the United States which paid no taxes, municipal or State, amounted to about $9 000 000; in 1860 the amount doubled; in 1865 it is about $1,000,000,000; by 1900, without check, it is safe to say this property will reach a sum exceeding $3 000 000 000. So vast a sum receiving all the protection and benefits of the government, without bearing its proportion of the burden and expenses of the same, will not be looked upon acquiescently by those who have paid taxes. In a growing country, where real estate enhances so rapidly with time as in the United States, there is scarcely a limit to the wealth that may be acquired. If allowed to retain real estate without taxation the contemplation of so vast a property as is here alluded to without taxation may lead to sequestration without constitutional authority and through blood. I would suggest the taxation of all property equally, whether church or corporation, exempting only the last resting place of the dead, and possibly, with proper restrictions, church edifices."

There is growing up with the nation a vast theocracy based on fabulous wealth, which if left alone, will eat like a cancer at its vitals, and sap the foundation of its life.

If they who fare sumptuously, indulge in fine churches, sweet music, and are lulled to sleep by the soft cadence of immaculate preaching, from which honest laborers are excluded, let them pay for their indulgence, and not throw the burden on the shoulders of these very laborers who are excluded.

Let the church property, protected by the government, do its just share in defraying the expenses of that government.

THE SADNESS OF LIFE'S CHANGES.

BY WILLIAM BRUNTON.

My heart is sad to leave the faith,
The faith and creed our fathers held,
My spirit moans like some sad wraith,
As though from home we were expelled.

For custom clings to all we know,
To all our childhood years delight,
To all wherein our nature's grew,
And fancy pictured fair and bright.

We creatures are of time and place,
Our wishes, our hopes for a day,
With all our grace we're little grace,
And grace or not, not long to stay.

I wage a war with creeds I held,
Because of sight and knowledge clear,
Because the fruit from mind is shelled,
Because the better day is near.

I glory in the truth I gain,
And knowledge has its lasting good,
But, oh, the change is full of pain,
And works like poison in the blood.

I'd almost take the trash of time,
And have the pretence of a faith of men,
Than all your stores of wit sublime,
That I might feel their love again!

To climb some height to see before,
Appears a task of great delight,
But he that climb but gains a poor
When men are hidden from his sight.

And so I almost change my mind,
And cast aside the shells of truth,
That I again may sweetly find,
The fond caressings of my youth.

We can not always live as boys,
Forever glad the days may seem,
And mid the world's dull din and noise,
When men we live as in a dream.

No more the man can be the child,
No more the age the ignorant self,
Tho' each laughs with our joy wild,
And pray to see his earlier self.

And thus 'tis vain to ask a change,
And vow to turn to younger days,
From bright to bright we onward range,
And after sorrow sing our praise.

For God is over all we know,
And birth may have its pangs and pain,
But Spring will follow Winter snow,
And Summer flowers the April rain!

Troy, N. Y.

ALL ABOUT FALLACIES.

William Joslin Takes the Rostrum.

The Philosophers Out in the Cold—A Stirring Address—Variations by Kirby and Keller.

Mr. William Joslin is a gentleman well known in this city as a continuous reader, and as having struck out for himself certain paths for thought which were before untrodden by the exponents of the Spiritual nature. In other words, he is a man in whom an originality of speculation in social and moral matters is so strongly marked that some have thought that he overstepped the bounds of sober logic, and too often soared away into the "mysterious regions of the unknowable." Therefore, there was a flutter among the scientific when Mr. Joslin announced that on last evening he would deliver, under his own auspices, a lecture in Halle's Hall on "the Fallacies of the Age, Modern Spiritualism, Woodhullism, Occultism." The speaker will criticise and review some of the modern reformers and scientists, Wendell Phillips, C. Bradlaugh, Darwin, Tyndall and others, showing the discrepancies and contradictions of their theories."

This wide range certainly gave a chance for even Mr. Joslin's genius to expand to its fullest extent, and public expectation was fully aroused to see him go in on his intellectual muscle and slaughter the old scientific bumbugs who had imposed so long on the credulous public.

The result was that some forty or fifty ladies and gentlemen gathered at Halle's hall at an early hour, anxious to be

IN AT THE DEATH

and see Darwin and Tyndall bounce out of their sockets. The result was of a character rather calculated to help Newton, Franklin, and the other philosophic boys, and to shake the faith of the public in Joslin, but the lecturer was not to blame. He did all he could—but the "spirits" were against him.

At eight o'clock Mr. Joslin ascended the platform and

ARRANGED A BUNDLE OF NOTES

on the stand before him. He then wiped his brow with a snowy handkerchief, bowed to his audience, and announced that the intellectual portion of the entertainment was about to commence.

The first sentence which Mr. Joslin hurled at his audience showed that he had come armed to the teeth against the popular notions of the hour. "All theories of religion and science," said he in an impressive voice, "are fallacies! There never was an age when there was so many religious and scientific 'isms' as there are at present. It is of these I fain would speak to-night, and if I rather seem to mix up Spiritualism and geology, Mathematics and chemistry, Presbyterianism and astronomy, Episcopalianism and somnambulism, it is not because I am

NOT POSTED ON MY SUBJECT,

but because the ideas will flow so rapidly, and so freely, that I can not shield them to their proper sequence."

The speaker first devoted himself to a consideration of Spiritualism, declaring that it had not accomplished what it had promised to do.

But the subject became too much for Mr. Joslin, and he had not proceeded three minutes before he was compelled to bait in his flow of logic and epigram. "I don't know what is the matter with me," said he,

"I CAN NOT COLLECT MY IDEAS,

and have a difficulty in keeping the run of my subject. We will therefore skip to the third head of my discourse, and see if I can not get along better in that."

The third subject proved to be "Occultism," and Mr. Joslin went at it in a manner which showed that he meant business this time. "There is a man in New York," said he, "who claims to have discovered the law on which the propositions of Euclid were based, and by which he proposed to reform the world—

Mr. Joslin paused, and a pathetic smile illuminated his countenance as he said "Again I must confess that I am a little lost to get my ideas. But they may come to me, perhaps, if I strike out on another subject on which I can do better. We will therefore take the subject of 'Civilization.' Go back with me through the pages of history. Pass by Papal Europe, by ancient Greece or renowned Palestine—and we find that

THE SOURCE OF ALL CIVILIZATION

centres in Egypt! A few steps—"

"I don't see, ladies and gentlemen" said Mr. Joslin after another painful pause, "but that I shall have to give up altogether. The facts seem to be that I don't get on very well. I can't put my ideas in any particular direction. I can't tell why"—and the speaker smiled a sad, sweet smile—"as I usually get my ideas as fast as I can talk. I hate to have the meeting made a failure, but I think I must give up."

"Are there any chances," asked a sympathetic spectator as he arose in his seat, "that there are

ANY ADVERSE SPIRITS

here to mar the effects of your thoughts?"

"I hope so," said Mr. Joslin, "as that would explain my embarrassment."

"Perhaps it is because you are denying the truth," said the spectator.

"Oh no, did I deny it?" "I am not denying the truth of Spiritualism, but pointing out some of its fallacies."

"But to let this pass," continued the now somewhat agitated lecturer. "I will make another attempt, and this time it will be against the Materialists. We will take the sciences as they are at present taught. The doctrine of the Materialists is that there is no soul, and that the evolution of man is

"I must close on that point," again said the speaker, as he

FOUND HIMSELF IN THE WOODS

once more. "We will try astronomy, for awhile. Every spot upon or in space had an orbit, which is but a creation of the fancy, but it is—"

"I am still at a loss," said Mr. Joslin slowly and with the air of a man whose harp was about to be hung on a willow, "I really don't see as I can go any further on this point."

As two men had been nominated, a vote was taken, and Mr. Kirby elected to the floor. He accordingly went upon the platform and while he delivered a violent harangue against Spiritualism Mr. Joslin sat in the background and hunted after his lost idea.

But a few words from somebody started the applause for Kirby, and with it

A FEW HISSES

were heard. When Mr. Joslin heard them he sprang to his feet as though he had been shot. "That's it! that's it" said he, "I knew there was an evil influence here! It dampened my feelings, so that I could not talk! It is the Devil!"

"Is that a personal allusion?" added Mr. Stark.

"O, no," said Mr. Joslin, "by no means."

Mr. Joslin then kept the floor while Kirby went to one side of the stage and sat down. But the idea refused to come, and after a few moments Joslin gave the floor to Kirby and vacated it for the evening.

Then Kirby finished, and after him Foran's friend Keller had his short loose, and when the *Leader* reporter left the great Cincinnatian was floundering in the deep morass of the unknown.—*Cleveland Leader.*

The fate of poor Joslin reminds me forcibly of a similar case in Troy, Rensselaer in Troy, N Y., a few years since, and was announced in the public journals at the time A reverend gentleman whose name I disremember, was requested by his congregation to do something to arrest the rapid spread and if possible put down Spiritualism. In accordance with this demand he very formally selected from the sectarian pulpits, as well as thoroughly advertised, that on such a day the Rev. Mr. —— would "Hell-bat Spiritualism and put in remains over to the undertaker, to be buried forever out of sight."

A full house greeted the speaker, anxiously waiting to catch the first words that fell from the lips of the bold defender of the faith on this occasion. Spiritualism in Troy was a growing influence was known to exist in all that vast audience. And yet there was a power there that could smile at this modern "Goliath of the Philistines." The ceremony of prayer and singing over, the champion whose time had arrived, arose with a flush of much confidence, laying out his a attentively prepared notes before him, when horror of horrors, instead of commencing his lecture with telling blows against the monster to be slain on this occasion, "he commenced barking and yelping like a dog!" Confounded and dismayed at the unexpected event, he paused for a moment and buried his face in both hands, and then arose and for the second time essayed to speak, but instead of proceeding with his lecture, "scandalized the congregation by whooping and yelping like an Indian."

"His needless to add the meeting was dismissed in silence, and the reverend while Spiritual stock the next day rose rapidly in the scale of progress. An attempt was made to deliver the lecture in another locality, but with no better success.

* These are the original words as reported in the Troy papers at the time.

D. A. EDDY.

MANNERS AND CUSTOMS OF THE AMERICANS.

Extracts from an address made by J. J. Morse, in England.

[From the Spiritualist, Eng.]

Mr. J. J. Morse rose and said:—

Mr. President, fellow members, and friends of this Association: It appears to me some what out of place thus upon such an occasion as this I should be guilty of inflicting a lecture upon you. I must place the responsibility of so doing upon the shoulders of our worthy secretary, Mr. Bigwood; but I will endeavor to ward the blame from his shoulders, as well as to escape censure for myself, and at the same time, I am sure, to consulting your medified attention upon one entire evening. The people, are marked by a full expression of nervous vitality and energy, ever ready one and all times to experience pressing need of being at some other place, and intensely intent upon getting there as quickly as possible. One might almost say that the people of America are a race of speculators, or perhaps a kindlier term would be "experimentalists," and yet, undoubtedly, even in the matter of commercial enterprise, the commerce of the United States is not in a flourishing condition.

The American people have no State Church, or national religion, to suffer under or esteem a blessing, whichever way my hearers choose, but each religion as they have is too often characterized by sonorousness and display, a fifteen hundred dollar parson, and a five thousand dollar church, the offener than not the facts presented. Accordingthe theory of American institutions, the people are all equal. This is true at the polling booths, the cemetery, and the polling booths, and yet notwithstanding the level of democracy is abouthas much a fact in England as in America. But this leads me to a consideration, more immediately connected with the customs of the people whose dispositions I have faintly placed before you. In all large cities there is a tendency to display and fuss, and as rigidly defined, as with us. It is curious to notice the almost perfect personal similarity between the upper grades of society in both countries, alike in the face, manner, and dress of the men and women as it is here in social life, where the level of democracy proves itself to be theoretical. The consideration of position is as much respected, and its power are eagerly sought after, and handed to names as "Professor," "Honorable," "Judge," and "Excellency." Among many of the customs which might be enumerated, and which might be enumerated, and which are more or less singular and amusing, it may be mentioned that weddings often take place in the evening and nearly always at home; also, various periodical anniversaries, which are only celebrated under the style and title of wooden, tin, iron and golden weddings, the last occurring on the fiftieth anniversary. It is customary for the friends of the parties to present them with articles of use, and value, of materials designated by the titles of the different anniversaries. The funerals are costly in the extreme. The body is clothed in full suit of clothes, often new, and laid upon its side in a casket, coffins not being used in America. The said casket is considerably expensive. Large sums are spent for flowers, carriages, and music, while the lot and tomb form no inconsiderable item in the affair, and in many families funeral is not only to be deplored for the fact itself, but for the impoverishmentjust too often causes to follow.

Divorces are in many States easily obtained; among other reasons, "for incompatibility of temper, or such other causes as the Court deems sufficient." This is noted by all conscience for the illcited marital victims American social life presents three different aspects —first, housekeeping; second, boarding; and thirdly, hotel living. In the first, the manner is as with us; in the second, you hire a room, or set of rooms, furnished or unfurnished, in a house which is devoted to what in English parlance is known as letting lodgings, and you take your meals at any table in the house, or a restaurant hard by, or at a boarding table in another house, generally next door. This method of living will average in cost from seven dollars to fifteen a week, the servant of the house doing all the chamber work. There is a parlor for general use. In the last case, you select your hotel according to your means, and can board either on the American or European plan; if the first, you take your meals at the general table at so much per day; if the second, paying so much per meal. The two last are the popular and general methods of living, and, in such they suit the American disposition, an Englishman misses the quietness of the family circle, with its sacred and softening influence.

In private life a very small quantity of intoxicating liquors is used, though in the cities lager beer saloons, whisky bars and rum holes abound. Politeness is the rule, and yet a lady and a lady traveling alone may be quite sure of safety, courteous attention, and assistance; our American cousins of all classes recognize in women as mothers, sisters, and wives. Conversation is curt, as a rule, and abounds with peculiarities such as—"You bet," "I guess," "No, sirree," equivalent to our "You don't," "I think," and "Certainly not," and, among other oddities, it is always "on the street," not "in," and "up town," not "down town," and "over," or "across." There are no "servants," they are all "helps;" no shopmen, they they are all "clerks;" no boys, they are all "young ladies." Workingmen are "operatives." The driver of a locomotive is an "engineer." A hairdresser, a "tonsorial artist." Corn-cutter is "Professor of Podiatry." Chemists are "pharmaceutists." A baker's is a "bakery," a grocer's a "grocery," a railway station a "depot," a car a "coach," the luggage is "baggage;" goods a "freight." "Limbs" take the place of "legs." Christmas is ignored, and New Year's is the chief festival. Silver coins are but nickel. Paper money takes the place of specie. Ice is left at your front door, like milk. In consequence, fuel is spent freely, and made quickly. The poor keep poor, and the rich grow richer. The President has to pay a railroad fare, like an ordinary citizen, and every body is perfectly free—to do as he wants you to.

But there is another side to the picture, the contemplation of which fills one with astonishment and admiration. Scarcely one hundred years have passed since the minute gun at Lexington sounded the key-note of American independence; since the rolling of the drum before the continental army, and the ringing of the bell in the Independence Hall in the city of Philadelphia proclaimed the adoption of the Constitution of the United States, announcing at the same time the advent of a new Republic. Let at her now. Commenced in 1776 with 13. The progress is astonishing. Indomitable energy has gone forth, and where once was a Howling waste, or rolling prairie, or spotted Indian country, are now flourishing States and populous cities, and civilization, with her benefitent presence, watches over all. England lost a fair province, but the world has had, in consequence, a brilliant example of Republicanism. That example has its defects, as its best friends readily admit; but it has served to ultimately achieve the results its founders foresaw can not be denied, and however various individual opinions in America may be questions of commercial, political, or national morality, let but their rights, their liberties, be called into question, and the world, both East and West, realize the spirit of their national motto. "*E Pluribus Unum*"—the many in one—a motto which the predatory countries that enemy of liberty and spotted Church of Rome, had better heed the meaning of in time, for Romanism is putting forth all its power to make conquest in America.

AMERICAN SPIRITUALISM.

The spiritualism of America presents very many points of difference in comparison with that of England; its style and character, genius and feeling, are more marked and distinguishable than our own. It is conceived by many of its advocates that no question is outside of its limits; politics, religion, medicine, jurisprudence, commerce, and every imaginable philosophy are broached from its platforms with a grace of voice and power of eloquence which, if lacking in logical acuteness and rational sequence, lend an undeniable charm to those whose reasonings are not of the nature of a spontaneous method. The Bible, Jesus, the Young Men's Christian Association, nick-named the "Jesuits of America," and the "Young Men's Assassination Society," are in for a liberal share of criticism satire, and hard usage. Davis, Peebles, Randolph, Epes Sargent, and Edmonds, may be classed among the standard authorities, the subject in America, while the BANNER OF LIGHT, and the RELIGIO-PHILOSOPHICAL JOURNAL are the leading weekly newspapers. The SPIRITUAL MAGAZINE, published in Memphis, Tenn., by the Rev. Mr. Watson, gives the Christian liberal view of Spiritualism. Anti-country Christian Spiritualism, and tracts, pamphlets, and other literary works are circulated in abundance.

The work of organization can scarcely be said to be in a prosperous condition, and on nearly all sides there are laments for what used to be, "when oldtimers were with us." There abound whose gifts are available for the building of a railway bridge, the curing of a baby, the finding of a lost purse, advising in matrimony, curing all diseases incidental to physical life, and the propounding of theories for the spiritual happiness and welfare of all mankind, and the delivery of lectures; but cander compels me to admit that the vast country of American mediumship is genuinely useful, and many of the lectures delivered through the inspirational and trance speakers are well worthy of attention and consideration. The future of American Spiritualism will, in my opinion, evidence more of a conservative tendency than has Hilbertoism been the case. The peculiar breadth and freedom characterizing its past and present utterances, as well as the collective experience of the whole, are being subjected to a slow and careful sifting, which; when completed, will weed out much that is undesirable, leaving the soil free for the growth and development of those ideas of greatness and goodness with which America so peculiarly abounds, and without the presence of which a American Spiritualism would have long since disintegrated.

On the whole, I was well pleased with Spiritualism as a movement in the United States, and am in the full and complete hope of it recovering from its present torpor, and bursting into lusty life and vigor. Fear I have already detained your patience over long, but I trust my desire to interest you with the matters I have to present, may plead for the impropriety, if I have committed it, of straining your patience too far.

But, in conclusion, embodying the opinion I have formed alike of America, its people, customs, and Spiritualism, I am sure we must all recognize the grandeur of the country and appreciate the energy of its people, while, if we can not assimilate many of its customs, we may at least rejoice and be grateful to them for the knowledge of the glorious philosophy of Spiritualism which we have received at their hands, feeling that therein they have amply compensated us for the pecuniary trouble consequent upon the severing of their connection with us, and the proclamation of American Independence, which was the keystone in the arch which modern Spiritualism, in the form of spirit communion at Hydesville was a declaration of Spiritual independence, which has for ever overthrown the dogmas of ignorance and superstition. (Applause).

After an interval of ten minutes Miss Keston sang with great effect a song called "The mother I lost long ago," and Mr. Pomeroy Tredwen recited "The Bonnie Doll," which was well received.

After an amusing recitation by Mr. Ogan, a violin duet was rendered—"St la Stanchiera (Trovatore)"—by Messrs. W. Cromarty and A. Darkin.

Mr. Frederick Sexton next gave a recitation entitled "The Sacrilegious Gamesters," after which Mr. G. Sexton, jun., sang "The Mormon," a comic song.

Mr. G. H. Tapp proposed a vote of thanks to the Chairman and friends who had contributed to the evening's amusement, which was cordially seconded by Mr. Bassett, and carried with acclamation.

A vote of thanks to the Secretary, Mr. Blyton, was also accorded, and the proceedings closed. Some of the refreshments had been presented to the Association by Mr. Grant, of Maidstone.

A Voice from Wisconsin.

BRO. S. S. JONES:—It has been said that the RELIGIO-PHILOSOPHICAL JOURNAL serves as a conference meeting for Spiritualists. As such we find it a very acceptable gathering together of news, sentiments, and circumstances of that class of society in which we delight to associate, and while we are favored every week with the communications of those we feel to fellowship as brothers and sisters, we have cause of rejoicing that we would like, by your permission, to add our mite also to the conference.

In the town of Wellington, Monroe county, Wis., is a man by the name of Jerry Buckner, that was developed a speaking trance medium several years ago, and although he has ever supported himself and family by agricultural pursuits, he has spent much of his time in scattering the Harmonial Philosophy in his neighborhood and the surrounding towns. For about two years past he has been employed once in two weeks by a small brotherhood of Spiritualists, numbering about twenty members, in the town where he resides, to lend his genius for the benefit of discourses through their edification. On each occasion we have been constrained unanimously to say we have been really edified and deeply interested. We think the discourses equal in merit to the majority of those we see in print, said to come from a similar source, and we many times regret that we have not time and facilities for reporting them for publication in the spiritual papers. But we rejoice that we are enabled, although in a new and rude manner, to scatter, early, to blow the clarion of good tidings for the encouragement of the harmonial brotherhood everywhere.

Although our pecuniary circumstances forbid our attending better developed circles and more convincing seances, yet we are blessed with the same sentiments of the Harmonial Philosophy in our own tongue and by our own fireside.

Yet, these glad tidings might find their way to every heart that the terrors of death might no longer beclouds the spirits of the mortal and virtuous, and that such might spread universally throughout the earth toward all the human race. Then our spirits will be happy here and prepared for a happy exit, when we are called by nature to pass over the river, and have the required riches for a happy and quiet home with our friends in the Summer land—no yawning fiery hell, raging fiends or angry God to appease; but as our spirit friends instruct us, all is peace, and all are striving to make others happy, wiser and better, rather than more miserable.

Of that our orthodox friends could view this subject in the light of our own good judgment, rather than in the darkness of antiquated dogmas, which have been entailed upon them through many generations by a designing priesthood. Yours for the truth.

A. WYMAN.

Trippville, Wis.

Wants His Eye Straightened.

ED. JOURNAL:—Being a reader of your paper, I take the liberty to ask for information. In JOURNAL No. 13, Dec. 11th, I find in extract copied from Bozeman, Montana, an account of spirits extracting a tooth. Now, I have no teeth that I wish extracted; but I have a little bird between my ears, they would find far more difficult than pulling teeth.

My case is simply this. When about four years old, I had a severe attack of spasms, both eyes, and upon recovery, it was found that I was cross-eyed. I am now twenty-four years of age, and am very desirous of having my eyes straightened, if I can.

Now, if a dentist in the Spirit-world, can pull a tooth, can not an occulist straighten my eyes? F. F. PRESTON.

Minroko, Ill.

BOOK NOTICES.

SWEDENBORG AND HIS MISSION. A lecture, by Sampson Reed. New York: Published by E. Hazzard Swinney, No. 20 Cooper Union. 1875.

The author says:

"It was said that his mission was to both worlds. We sometimes find him communicating truths to the world of spirits, which could have learned only through one who was an inhabitant of the natural world and of theirs at the same time. But the main part of his labors (at least, during the first part of his mission) was probably mostly in the world of spirits. We have understood, by all of us, very inadequate views of that world,—the "great gulf" which separates the heavens from the hells. It is said to be called the world of spirits because it appears to those who are there as a great orb, or world. We learn, that, since the Last Judgment, none remain in that state longer than thirty years; which is the period usually regarded as a generation, or as the mean duration of human life. But the number of those who are there is immense. Swedenborg speaks of seeing the way through which all pass who depart from the natural world, of whom there were some myriads every week. This way was so crowded with spirits, that there was scarcely room to step between two. How great must have been the number of those who were collected in that world previous to the Last Judgment, may appear from the fact, that they had been increasing from the time the Lord was on earth.

"Some may imagine, that, on entering into the spiritual world they shall at once be made acquainted with whatever relates to the heavens and the angels. So far as most persons are concerned, nothing is farther from the truth. This knowledge is acquired gradually by those who are prepared to receive it, and every thing depends on the state of reception. The Lord does not force himself upon the minds of spirits, any more than he does on the minds of men. Those who were in heart atheists in this world, remain atheists after death; and the heavens are as completely shut out from their view in one case as in the other.

"The world of spirits appears to have been the scene of many of Swedenborg's relations; and he was himself not unfrequently a most important actor in what he describes to have taken place. It may seem strange to us, at first, that it should have been an important part of his office to teach the doctrines of the New Church in that world; but such appears to have been the fact; and our surprise will disappearwhen we consider the condition of the world of spirits at the time of his mission, and its intimate connection with men on earth. That the last time is at hand,' he says in the second volume of the 'Arcana,' published in 1756, 'may also appear in the other form thus, that all the good which flows from the Lord through heaven into the world of spirits is there instantly turned into evil, obscurity, and consequently into false; and that all truth is turned into hatred, sincerity into deceit, etc.; so that goodness and truth are no longer perceptible. The like comes to pass with the man who is governed by spirits, with whom the evil spirits in that world have communication." (A. C. 1120).

"In one of his relations, Swedenborg describes an angel holding in his right hand a paper, on which was written in golden letters the marriage of good and truth.' This angel descended with the paper in his hand, till at last he was seen to pass into a dark cloud, and through the cloud upon the earth. He was then in the world of spirits. At first, from the writing there flashed a splendor which went forth into a circle around the paper; but, as he descended, the paper appeared less and less lucid, and the writing was changed from a golden into a silver, then into a copper, afterwards into an iron, and at length into an iron-rust and brass-rust color; but, when he reached the world of spirits, the paper was not seen. The angel spoke to Swedenborg, saying, "Ask those who come hither, whether they see me, or any thing in my hand"). Multitudes came from all quarters, but could see nothing. Some, however, who had been in simple faith from charity, or in some truth from good, after the others had gone away, said that they saw a man with a paper, a man with a becoming dress, and a paper on which letters were traced. At length they read the writing with difficulty, and afterwards listened to the instruction of the angel.

"We learn from this relation, that heavenly truth and influences, when they reached the world of spirits, were extinguished; and that they could not be seen nor appreciated, even though an angel came to bring them. We also learn that Swedenborg could see and meet both the angel and the spirits, and be a medium of communication from the one to the other; and we have reason to doubt that it was by his influence that the spirits in simple faith were able to read the writing, and to be instructed in regard to it.

"Such being the condition of the world of spirits, the doctrines of the New Church were as new in that world as in this; and it appears to have been the office of Swedenborg to publish and teach them in both. Was it not necessary that those doctrines should be received into the understanding of a man who could miss the inhabitants of that world as they set out plane, thereby forming an ultimate organ by which heavenly influences might operate? If the inhabitants of both worlds could be seen at the same time, and that they existed in a connection with each other, so intimate that they could not by any possibility be drawn asunder; and that the world could little to teach true doctrines to man on earth, while the great reservoir of their affections and thoughts went forward to hell in impurity and corruption. When the essential doctrines of the New Church were distinctly taught by Swedenborg to those in the world of spirits by whom they were obstinately and angrily rejected, it was a necessary effect of this rejection that those spirits sunk down into their proper place, and were shut up in simple good were liberated from their bondage.

"We learn that the World is in all the heavens as well as in the world of spirits. There are also other writings in the spiritual world; and Swedenborg in several instances speaks of seeing some of his own works in that world. After having conversed with some persons in the world of spirits, and given them important spiritual instruction, he says, 'As I was returning, I saw a table of white wood, on which there was a book, under the green olive-tree whose trunk was intwined about with a vine. I viewed also the leaves of the tree, and, lo! a book which I had written, entitled 'Angelic Wisdom concerning the Divine Love and Wisdom, and also concerning Divine Providence.' I opened and read, 'In that book it is shown that man is an organ receptive of life, and not life itself.' (This is the subject on which he had been speaking.) Upon this caution he hastened to leave the spirits among themselves, and conclude that we might be allowed to speak with the angels, and thus to know the spirits of humanity, through the minds of the angels which many of the laity have remarked, and, having tried to know, have presumed it is our great.' By the word 'laity' I mean persons called 'the laity' who are not in the ministry, and who are not in the Church.'—And they said, 'It is indeed a mechanical thing, which no one before ever conceived.' And I heard then one of them exclaiming, 'What! schismatic? it is heretical.' But some at his side replied, 'Have you read your tongue? it is not heretical. He quotes a great many passages from the Word, to which our strangers (by whom we mean the laity) attend and assent,'" etc. (T. C. R. 112). In another place he speaks of seeing the Arcana Coelestia in the Spiritual World. Can it be doubted that there were there persons reading a most important use?"

The above quotation shows that Swedenborg's ministry contained some notions peculiar to Spiritualism.

THE BURGESS-UNDERWOOD DEBATE, commencing June 29, 1875, at Aylmer, Ontario, and continuing four days, between Prof. G. A. Burgess, Prof. N. W. Ch. University, Indianapolis, Ind., and R. P. Underwood, Boston, Mass. Reported by John T. Hawke. New York: published by D. M. Bennett, 335 Broadway. 1875. 12mo. 175 pages. Price, cloth $1.00, paper 50 cents. For sale by the RELIGIO-PHILOSOPHICAL JOURNAL, Chicago.

REVIEWED BY HUDSON TUTTLE

The questions discussed were as follows.

First, The Christian Religion, as set forth in the New Testament, is true in fact, and of divine origin.

Burgess on the affirmative.

Second, The Bible is erroneous in many of its teachings regarding science and morals, and is of human origin.

Mr. Underwood affirmed and Prof. Burgess denied.

Reports of debates, however interesting to the audience who fall directly under the influence of the disputants, are usually stale, flat and unprofitable to the reader, but this volume is an exception. The trenchant style of Mr. Underwood, his massive presentation of facts and incisive logic, carry the reader forward and engage attention to the end. So far as demonstration is possible the two questions are demonstrated. One only regrets he had not an antagonist more worthy of his steel. If battle is between giant and pigmy, and Prof. Burgess continually excites pity by his boyish wit, his weak and limping logic, his ignorance of science, and his perversion of facts of the truth. Yet we know not but he has made as good a show as any one of his profession could have done. He arrays himself against the spirit of the age, against the facts of science, against common experience.

Of science he knows just enough to exhibit his ignorance. Of theology he knows a good deal, but theological knowledge is of that kind that the more it is studied the greater the stupidity of the student.

These who desire to read a thorough canvas of both sides of these questions, will find all they desire in this book. It is, infallibly inspired, and miraculously attested Religion in the World?" By E. E. Guild. Together with a sketch of the life of the author. New York: D. M. Bennett, 335 Broadway. 1876.

A valuable book of about 150 pages. It contains much interesting information on Supernatural Religion, and will interest and instruct all who read it.

AN HOUR WITH THE DEVIL. By D. M. Bennett. A Lecture Delivered before the New York Liberal Association at Trenor's Hall, 1206 Broadway, Sunday, Dec. 5, '75.

This is an able lecture on the above subject, and will be read with interest and profit.

PAMPHLETS.

THE PRO AND CON OF SUPERNATURAL RELIGION; or, An Answer to the Question: "Have we a Supernatural Religion? Carefully Inquired, and Miraculously Attested Religion in the World?" By E. E. Guild. Together with a sketch of the life of the author. New York: D. M. Bennett, 335 Broadway. 1876.

This pamphlet is chuck full of expressions peculiar alone to the New Church. As the Orthodox continually talk about faith, baptism, regeneration, prayer, etc., so do the members of Swedenborg Church have their "sion." "Kingdom of light," "New birth into the Spirit of love," etc., etc.

STATEMENTS OF REASONS for Embracing the Doctrines and Disclosures of Emanuel Swedenborg. By the Rev. George Bush, late Professor of Hebrew in the New York University. New York: Published by E. Hazzard Swinney, No. 20 Cooper Union.

This little pamphlet is rather too Orthodox in its teaching to be of any practical use to Spiritualists, who have long since advanced beyond the old doctrine of Three Gods in One.

EMANUEL SWEDENBORG, as a Philosopher, Metaphysician, and Theologian. By G. H. Pownall. New York: Published by E. Hazard Swinney, No. 20 Cooper Union. 1875.

This pamphlet contains a succinct statement of the various views entertained by Swedenborg. As a matter of history, it is worthy of notice.

THE SPIRITUAL WORLD as the world of life and causes. A lecture by Robert Brunson. New York: Published by E. Hazzard Swinney, No. 20 Cooper Union.

This pamphlet is from a Swedenborgian and contains many statements that Spiritualists can fully endorse.

Sojourner Truth—Her Narrative and "Book of Life."

"The Libyan Sibyl," whose singular and wonderful life was written in part, with the *Atlantic Monthly*, by Mrs. Stowe, has given in this nicely interesting book, a fuller record of her long and eventful life. Opening with a narrative first published twenty years ago, with a preface by William Lloyd Garrison, its second and larger part, or "Book of Life," is made up of letters and experiences in the reform lecture field as Anti-Slavery pioneer and religious and spiritual teacher, worker for the freedmen, and equal rights. Sojourner is many honest, helper of the weak and sick, guide to the benighted, inspired, clear-sighted, and with the inner prophecy, and, shining out light, that made her pain open and her work so remarkable.

The extracts from a large correspondence bring eminent reformers, the antipaths of a goodly company of those brave men and women, and the kind of rare and rich anecdote that only a shrewd, sympathetic wit, and greatly in the value of the work.

Men and women of varied opinions, from Harriet Martineau and Horace Greeley down, to Garrison and Douglass, give her their testimonies of affection and trust. But the story of almost ninety years,—a slave mother, a freed woman, a nurse, a speaker, a Sibyl indeed in her spiritual insight, is the great attraction of the book.

Sojourner still lives, old and feeble, in Battle Creek, Michigan, and Mrs. Frances Titus of that place has done the work of compiling and writing these pages as a labor of love and a help to one who has long helped others, but now needs help herself. The proceeds of the sale of the book go to Sojourner, so that each buyer will aid to make her last days easy, and also get a work to be prized by all.

No Holiday present could be more fit than this. A portrait of Sojourner, a strong calm, sweet face, homely, yet beautiful, "black but comely," is its frontispiece.

It is on sale at the office of the RELIGIO-PHILOS PHICAL JOURNAL. Price $1.25, mailed post paid.

Special Notices.

Attention Opium Eaters!

Mrs. A. H. Robinson has just been furnished with a sure and harmless specific for curing the appetite for opium and all other narcotics, by the Board of Chemists, in spirit life, who have heretofore given her the necessary antidote for curing the appetite for tobacco, and the proper ingredients for restoring hair to all bald heads, no matter of how long standing.

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Medium's Column.

HENRY BLADE, CLAIRVOYANT, No. 19 WEST TWENTY FIRST ST., New York. v19n3t

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Strangers, who wish to visit the public conveyance, will leave the State street horse cars or the Clark street omnibuses, at Harrison street.

CHICAGO, SATURDAY, JANUARY 1, 1876.

$750 REWARD.

Is the Devil Dead?

EXPLANATORY REMARKS.

That was a hideous picture that we have kept in the JOURNAL during the last few weeks. It has fulfilled the mission we intended, and we take it—and we sincerely wish that we could *take out* the thousands behind the bars of our penitentiaries, and place them in reformatory schools, where they could be brought constantly in contact with elevating influences, and made better. Thousands of our readers in the country know comparatively nothing of the evil that exists in our large cities, and they undoubtedly regarded the criminal behind the bars in our paper, as a monstrosity—as an imaginary being, perhaps, who never had an existence only in the imagination of the artist.

We selected that most hideous image—and there are thousands of original ones in this country behind bars and walking the streets—in order to make a lasting impression on the minds of our readers, that will follow them through life, and incite them to more magnanimous deeds and greater efforts to relieve the unfortunate. You will never think of it without feeling nervous, and that will induce you to devise some means to do good in the world.

Remember, too, that there are angels—pure and noble beings—who seek in the spirit of love just such hideous looking characters, and who do not turn from them in loathing, but in sorrow. Those who are actuated with like feeling, glories and honors await them in the Spirit-world; those, however, who turn loathingly from the criminal, without any feelings of sympathy, their ascent in spirit-life will be slow, and their garments will remain dark in deed until washed out with the pure waters of sympathy and love. Now what we ask is this, that each one who has gazed upon that hideous looking picture for weeks, forward us 30 cents—50 cents—or $1.00—or $1.50—or $2.00—or $3.00, to send the JOURNAL to prisoners, or to some of your personal friends, in order to give them a knowledge of the future life. That really hideous looking being and others like him, can be changed into angels of light, and the best agent for) that purpose to start the work, is the RELIGIO-PHILOSOPHICAL JOURNAL.

That image has accomplished a work that nothing else could, and it will haunt each one of our readers in their dreams and when awake, if they ever turn sneeringly from the unfortunate, for such sneers darken your own spiritual garments, and make you like the one you point the finger of scorn at. Each one of our subscribers should send us at once 30 cents for a trial subscription, to send the JOURNAL to some one in prison, or to some person whose mind needs illuminating.

But few know our object in retaining that ugly looking creature for six weeks on the fair pages of the JOURNAL, in connection with the articles, "Is the Devil Dead." Some *sneered* at what was considered the eccentricity of our Absolute Editor, whose vision at times is so illuminated that he sees into the *dark cellars* of creation, and who devised this method to touch the pulse and hearts of the people, and awaken them to a sense of their duty. As our paper has been disfigured by a demon, one whose purity of character, manhood, and noble feelings are all buried deep in rubbish, so is the fair face of creation soiled by their presence, and the very air rendered pestilential with their foul breath. Think of it, kind reader, how the editorial page of our paper has appeared during the last six weeks, with a hideous monster peering out behind bars, to catch a glimpse of the sunshine, to get a breath of pure air, or to behold nature smiling among the flowers, or to be soothed by a passing breeze!

There he is behind literal bars, punished for infractions of law, and suffering from torments, such as you could not long endure. But consider, if a wretched being can disfigure and render loathsome one page of our paper, what about this "fair" earth of ours with its thousands of criminals? Should not a systematic effort be made to *remove* them from such a condition by illuminating them with the glorious truths of the Harmonial Philosophy? Or would you leave them in their present degraded state without any systematic effort in their behalf?

The JOURNAL is now, and always has been, the friend of the unfortunate. It is a glorious light, shining in dark places, and driving away the foul odors of religious intolerance and crime. It goes forth as an angelic missionary, in one hand holding the seeds of the Harmonial Philosophy, which it gives freely to all; in the other it holds a taper to light its way into dark places. Will you not aid us? Give us 30 cents—50 cents—$1.00,—$2.00—or $3.00, to send the JOURNAL forth to those who are not familiar with its pages. He who illuminates a man's mind, does a more magnanimous deed than he who illuminates a city. He who changes a demon into an honest man, preparatory to a great work in the higher spheres of life, is worthy of more praise than he who goes forth as a General at the head of a magnificent army.

Now, this is self-evident—all dark spirits, all criminals, all dissolute, licentious characters, in order to be reformed, must be approached in the spirit of love and kindness. Snarls, the finger of scorn, reproachful, stinging language towards the unfortunate criminal, not only injure him, but in a like proportion, those who indulge in them. Many of our readers not knowing the object we had in view in keeping that hideous image for weeks before them, no doubt, felt vexed and unkind towards us. Even in that expression of feeling, you did not stop and ask yourself: Has not that figure, so true to life, so ghastly and dispiriting in its expression, wise ends to subserve? Remember that angels in their ministrations never feel unkind—they never snarl at those whose features resemble the brute. In all their ministrations, kindness illumines their countenance, loving words drop from their tongues like honeyed dews from the hands of a lapidary, and they work unceasingly when ever they can discover the least signs of reformation on the part of those who are dissolute in habit. The dark spirits never could rise without their assistance. Eternal misery would be their lot without their kind aid. They spend their whole time in the good work of reformation, and will not you, kind reader, devote something to send the JOURNAL on a missionary tour also? The gratification you will feel in doing so, will be ample remuneration for you, to say nothing of the good effects of the missionary labor of the JOURNAL. We really believe that the hideous image that has confronted you for weeks, will be instrumental in not only awakening in you higher and nobler resolves, but be instrumental in securing for us

10,000 TRIAL SUBSCRIBERS.

The one who sows good seed which germinate producing an illuminating influence, has made an impress on life world at large, that will be as immortal as his own spirit. Drops of water can wear away the hardest granite rock, therefore never think you can not add your mite towards reforming the world. 30 cents, it is true, is a tiny drop in the great surging reformatory ocean of life, but add it once to the same, and it is always there, or floating off, perhaps, on some sunbeam of intelligence, heavenward, like the instrumental in not only awakening in you higher and nobler resolves, but be instrumental in securing for us

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There are thousands of dark benighted minds on the earth, and they can only be illuminated by a systematic effort. To turn scornfully from them, or contemptuously treat them, actually darkens your own spirit, renders it hideous. Bear this thought ever in mind, that it is only by elevating others, that you can refine and elevate yourselves. When you gazed at the disfigured page of the JOURNAL, you saw before you one of God's children. Angels with features beaming with unsullied love are interested in elevating such characters, and their work constantly to do so. Will not you, then, work one day to extend the illuminating influences of our JOURNAL where its pages are not seen?

If you will not, the mission of that sorrow-stricken, dispiriting image, has been futile, and you will do nothing to banish the darkness of earth, and we fear we shall be compelled to introduce another, and more frightful figure from real life, in order to awaken your sleeping sensibilities, and convince you that the "Devil is not Dead." Again we say, in conclusion, send us, dear reader, 30 or 50 cents—$1.00—$1.50—or $3.00, to circulate the JOURNAL among those, who know comparatively nothing of the Harmonial Philosophy, and dark spirits will be banished from earth, the same as that left figure has been from the fair pages of the JOURNAL.

In our next issue, the subject, "Is the Devil Dead," will be continued, and during the series, new fields of thought will be explored.

GILES B. STEBBINS lectures Sunday, Dec. 26th, at the hall, corner of Green and Washington streets.

IMPRISONED FOR LIFE.

A Terrible Judgment Upon an Innocent Man.

Albert Pence formerly an active business man and editor of several Eastern newspapers, now is, and for some fifteen years has been working out a life sentence in the Auburn (New York) Penitentiary.

He shows by a long circular that he was convicted of the unjust charge of rape, on the evidence of a frail woman he had in his employ after the death of his wife—she being prompted by official harpies who intended to blackmail him.

He was convicted on the evidence of the woman and a certain constable who helped to lay the plan to fleece him, and then get him out of the way, by his commitment to prison for life.

A circular containing all the facts in the case can be had by writing to Rev. J. H. Harter, Auburn, N. Y.

We copy a few paragraphs of his circular. He says:

GENTLEMEN OF "THE CRAFT"—Meaning his brother printers:

"I was born in a Yankee county in Penn., in 1830. This is one good reason why I should not be here. My father was a descendant of one of Penn's Pilgrim Fathers. This is one reason I should not be here. I am a descendant of one of the survivors of the Wyoming Massacre, who fought for liberty (you know only—) and this is another reason that I should not be here. Sufficient reasons why I should be enabled to celebrate the Jubilee with you next year.

"When quite young I became an amateur scientist and philosopher, a disciple of Benjamin Franklin, and pulled the 'type,' in the Harrisburg *Argus* office, in 1848. Then as a book and job compositor in New York, and I was 'Foreman' in the Norwalk Conn. Gazette office, during 1852 and 1853. Next I was a 'jour' in the Lowell, Mass., *American Citizen* office, and a correspondent of both the *Gazette* and *Citizen*. Was 'foreman' of the *Yates County* (N. Y.) *Chronicle* in 1857. During the next year I published the *Spindle City Idea*, (Lowell, Mass.) and was a corresponding editor of the *Workman's Advocate*, published at Minersville, Penn. My 'ideas' did not live long—it being an 'organ' of the 'advocate'—although it was highly praised by the 'press,' especially by the spicy *Worn Budget*, the literary illustrated *Saturday Museum*, *Boston Herald* and the *Richmond Whig*. These were not all, and I mention these more particularly because the act recalls pleasant reminiscences in my past literary career. This was all so suggestive of 'what I might have been.' Failing in this I next edited a political paper for a New York custom house official—but he refused to pay me, but did not reap the honors. This occupied my time until the opening of my sad career, although the cause of my sad fate lay hidden in an event occurring years before.

"Just before my trial I was told by a man (who ought to know) that if I would promise to raise $200, the Sheriff and District Attorney would let my case go by default. I indignantly refused to clear in that way, and after trial I knew that the District Attorney felt guilty because I was convicted. When I was remanded to my cell, many in the Auburn City White Plains came in to see me. They deeply sympathised with me, and tried to encourage me by hoping they would succeed in my pardon. Then the District Attorney came in. I was crying like a baby at the time. When he saw me, and realized how many sympathizers I had, he begged my pardon—said 'that he was very sorry that he had tried so hard to convict me—he thought it would have done so if he had thought that the Judge would be so severe upon me, and offered to help get up a petition for my pardon.' I indignantly refused. Said, 'and suppose—' that you have earned $15 by convicting me, I will give you $15 to secure my freedom.

"I never was guilty of even the intention of committing a rape. No one can cite a fact in my previous life, to show that I was inclined to sensualism of such a nature. Wm. Polleys, Ed. of the *Waverly* (N. Y.) *Advocate* (my first foreman when I was 'foreman' of the *Chronicle*) Hon. Homer Brington, Ed of *Norwalk* (Con.) *Gazette* O S Fowler, former editor of *Phrenological Journal*, Z E Stone, Ed of Lowell, Mass., *Van Pelgen* and Ed Cleveland, Ed of *Yates County Chronicle* N Y, could all affirm this.

GOD AND HUMANITY CALL.

"Since I have been in prison I have learned German, to improve my mind, and thus have been enabled to revel in the great literary world of the Fatherland.

"I have produced original manuscript enough to compose four or five volumes, in science, literature and biography. I have written a grand American Novel possessing similar characteristics to "Uncle Tom's Cabin," and the "Pilgrim's Progress." I know that I have written more than I should have should never have accomplished if I had not met with my sad fate. If free I could make my work one third better, I could write without text or reference books. I yearn to give my works to the world. Could I do this, I should feel that I had redeemed my life, for it would bring great good out of much evil. Shall I be free? I can be, if each one of you will help me a little. A little from each one of those to whom I send this (and the "Printer's Union," where this may come) will speedily enable me to secure my freedom by a pardon, and I shall then be enabled to do all that I would of a pardon from the Governor. I know the craft will thus greatly cheer me, (however little the donation,) even if the 'types' have to help.

"The editors referred to, and many influential Masonic and other friends, have nobly done much for me. I can ask no more of them, only that I hope to reward them. Therefore I appeal to you, firmly believing that you will find the means to cut the 'gordian knot' of all my troubles.

"I shall be pleased to have those who will thus kindly aid me write me a line (that I may know from whence the remittance comes,) enclose it in an envelope, and address Mr. L. Harris, Chaplain of the Prison, Auburn, N. Y.

"Those disposed to send me reading matter, will know that all newspapers are not allowed here. We are limited to books and magazines.

"I shall answer any inquiries you may wish to make, if permission is obtained, otherwise I can only write once in three months. I hope with your aid to be freed at the next court."

Hopefully Yours.

ALBERT PENCE.

Now we, in behalf of this man, appeal to Brother Day and other good lawyers in New York City, to look into this man's case. Send for his circular and see what can be done to release him from prison.

Every lawyer knows well that most charges of rape, prove on investigation to be trumped up by artful women, at the instigation of some miserable scoundrel, who desire to blackmail the accused, or disgrace him before the public.

If it shall appear that money is required to institute necessary legal proceedings, our columns shall be opened for appeals to the public to that end.

Imprisonment for life, is a terrible fate to overtake a man in the prime of life, at the instance of a woman of doubtful moral character.

Editors will oblige an unfortunate *craftsman*, by copying the above.—[ED. RELIGIO-PHILOSOPHICAL JOURNAL.]

Wisdom is the Savior of the World!

Long and earnestly have we labored for the dissemination of knowledge among the children of earth, without reference to caste or condition in society. It is a lamentable fact that the politicians of the country cater to the prejudices of that class of religionists who oppose common schools, and forbid the reading of newspapers, by convicts.

The RELIGIO PHILOSOPHICAL JOURNAL has taken a high stand in favor of the dissemination of knowledge among all classes, as a means of preventing crime, and reforming criminals.

No newspaper has taken as active measures upon the subject as the JOURNAL, and no other paper has so forcibly urged upon the minds of the people the potency of kindness, in governing criminals.

We send it free to every convict who asks for it, and urge our readers everywhere to remember their friends and acquaintances, now eking out miserable existences in prisons, by sending them newspapers and books, of the abundance they have to spare.

We are glad to know that our paper has done much to awaken a public interest in the subject.

We, with pleasure, publish the following, and hope that all who read the same will take a deep interest in the movement, remembering that unfavorable conditions might have placed you in a convict's cell.

THE GILBERT LIBRARY AND PRISONERS AID FUND.

NEW YORK, April 28th, 1875.

To the Editors, of the Press of Chicago:

May I ask you to give space in your Paper, for the following Report, as soon as convenient.

My work in New York began September 1, 1873, since that time to this date, I have received from the public, cash and books as follows:

Cash collected in amounts ranging from 50 cents to $5 ..... $1 435 00
Cash received from Wm. H. Aspinwall, Esq. 50 00
Total Cash received, ... $1 475 00
Number of books donated, ... 692 volumes

The number of released prisoners whom I have aided is as follows:

Furnished employment to	118
" " Clothing	82
" Railroad Tickets to	32
" " Passes to	18
" Night Lodgings	37
Total	339

Other services rendered incurring an outlay of money:

Soap bought and taken to Cells, 5 boxes
Pink, Florence and Medicines to at hands.
Letters written of more than 600 prisoners.
Stationery provided for more than 100 prisoners
Number of Books purchased, 1418 volumes.

DISPOSAL OF THE MONEY EXPENDITURE.

At the City Tombs a Library of 1 500 volumes.
At the House of Detention, a Library of ..... 600 volumes.
Through my instrumentality, Mr. Blokus has placed a Library in "Sing Sing" for female prisoners. I have on hand 300 volumes, formerly used in the Library for the boys of the "National Ship Mercury."

The total amount of my expenditures for the benefit of others in New York is, $3 644 30

This does not include one dollar of my personal expenses, which for various reasons have been large.

The practicability of reforming criminals is proven often enough to cheer the earnest toiler in life's rugged path, and to convince the indifferent that total depravity rarely, if ever, exists.

Donations of Money, Books and Clothing may be sent to Rev. George H. Hepworth, or to Lindu Gilbert, corner 45th Street and Madison Avenue; also to Rev. Dr. Deems' Church of the Strangers, Winthrop Place, or to Linda Gilbert.

My books are always open for the inspection of all interested in this work, and to all who contribute. Respectfully,

LINDA GILBERT, No. 143 E. 15th St.

LIGHT FOR THE DUNGEONS—LITERATURE FOR THE PRISONERS.

MISS LINDA GILBERT has for a long time been endeavoring to improve the condition of the Prisons and Houses of Detention throughout the United States, with which success the following list of Libraries already established will show:

Cook County Jail, Ill.
St. Louis County Jail, Mo.
Springfield County Jail, Ill.
Chicago House of Detention.
N. Y. City Tombs.
N. Y. House of Detention.

These Libraries consist of from 1,500 to 2,000 volumes each.

She has also succeeded in procuring situations on farms for 850 released prisoners, some of whom have been in their homes three or four years.

Donations of Money, Books, and Clothing are solicited to forward this great work of Prison Reform.

"It is Miss Gilbert's intention to found Libraries for the benefit of Ludlow Street Jail and the Penitentiary on Blackwell's Island. Also a Bureau of Employment for released prisoners.

EXTRACTS FROM THE PRESS.

N. Y. Sun.—A glorious Easter in the City Prison.... The dawn of a new era in felon life.

St. Louis Republican.—Prisoners in jails and penitentiaries through dreary weeks, months, and years of solitude, when their minds are ripe to receive good impressions, and yet the golden opportunity is wasted, the best and surest road to reach the conscience is neglected. With nothing to occupy his mind, the prisoner is left to brood uninterruptedly over his fancied wrongs, and little good ever comes of it, but rather a growth of bad resolutions and bad purposes. Miss Gilbert has determined to put good books into the hands of prisoners, and thus attack evil natures at their most vulnerable point.

N. Y. Herald, speaking of the New York City Tombs Library, dedicated Sunday, April 5, 1874, says: We hope this is only a nucleus of a large collection, whereby the weary hours of prison life may be beguiled by instructive and profitable reading.

It is to be hoped that the citizens of New York will see the necessity of this movement, and respond to this call with a hearty good will.

Donations of Books may be sent to Rev. Doctor Deems, Church of the Strangers, No. 4 Winthrop Place. (Open from 10 to 12 A. M., and 3 to 4 P. M.)

Donations and subscriptions also may be sent to the office. Address Miss LINDA GILBERT, 143 E 15th St., New York.

Bastian and Taylor's Seances.

Bastian and Taylor, materializing mediums, at 180 East Adams St., corner of Adams St. and Fifth Av., are having most remarkable spirit demonstrations.

Almost every evening spirits, old, middle aged, youth and children materialize themselves in full, and are recognized by friends and relatives, at their seances.

We speak of that we know to be true. We have seen the mother with her infant child in her arms, both materialized, and both were dematerialized in the presence of the audience, the infant being the last to remain in view, and yet held in place as when the mother's arms were in sight.

We have seen the spirit of a young lady of medium height, recognise her father, when she was fully materialized, and speak to him in an audible voice, so as to be heard by all present. Then she dematerialized, commencing at her feet, and sank down (in the presence of the audience) as if settling down through the floor, until she sank entirely out of sight.

We have seen the spirit of a little girl only three years old, fully materialized, dressed in pure white. She recognized her mother who was present, and took her muff and held it with both hands, as natural as life, and then tossed it some four feet toward her mother, and disappeared.

On Sunday evening, Dec. 19th, the spirits of two little girls materialized in full, both dressed in pure white, and presented themselves, hand in hand to their mother who was present at the seance. All these things and many more are transpiring every evening (Saturdays excepted) in Bastian and Taylor's seances, in full view of all who attend.

We most unhesitatingly endorse both of these mediums as genuine and above reproach. We have many times witnessed spirit materializations of a high order under absolute test conditions. We know that the cabinet is built in such a manner as to render it absolutely impossible for any person to be introduced into it except at the door, which is in plain view of the audience. It is the cabinet we had built and occupied when our Publishing House was in that building. It is open for inspection at all times.

Dr. Tileston the Healing Medium.

Dr. Tileston is a gentleman, some sixty-five years of age, who has always been an active business man, of strictly temperate habits.

It was by mere accident that he found himself possessed of extraordinary healing powers. He met a man by the name of Howard, at Nebraska City, who had had one arm twice broken and badly set, leaving it cramped up at right angles at the elbow.

Dr. Tileston was impressed to place his fingers upon those of Mr. Howard for about ten minutes, when, to the surprise of both, Mr. Howard could straighten his arm and use it as well as he could before it was injured. He had suffered from pain and the inconvenience of a crooked arm for twenty three years, and tried all sorts of remedies, without avail.

From that time to now Dr. Tileston has continued to cure all kinds of complaints by the simple, spiritual remedy, of "laying on of hands." He makes no pretentions to curing all diseases. He knows not what will be the result in any case. He simply lays his hand upon that part of the sick patient where the disease manifests itself most forcibly, and relief speedily follows.

It is but justice to Dr. Tileston to say that he gives speedy relief in all acute diseases and permanent cure in a majority of all cases.

The Doctor for the present can be found at Room 36, No. 127 4th Avenue, Chicago.

An Inquiry about the Devil.

R. B. Harley, of Meadville, Mich., writes as follows:

"I have been reading your articles, "Is the Devil Dead?" Now my friend of a Devil do you want—a male Devil or a female Devil—one with horns or without horns? I think I could supply one from our Orthodox neighbors."

We can not give you the $750—the reward we offered—unless you find the one—who is responsible for all the evil there is in the world. We care not whether the same is a he, she, or it. Murders are being committed constantly, thieves prowl about seeking for property they can purloin, cannibals make a repast daily on human flesh, universal peace never exists for a single second, and we are anxious to locate this disturbing agent, and dispture him too. Notify us when your efforts are crowned with success, and we will remit the $750.

THE SPIRITUAL MAGAZINE.—Bro. Watson has our thanks for a bound copy of the first volume of his excellent magazine. This periodical sins a niche that was empty. It is blended with the well known financial and editorial ability of Mr. Watson it has every prospect of success.

Philadelphia Department

BY HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 614 Race St., Philadelphia.

THE FLOOD

An Interpretation by a Shaker Spirit.

There have been objections made to the idea of a general flood over the entire earth, and even of any flood at all, but it is of much more importance to know what is the spiritual meaning of the oriental story of the flood. Noah in the Hebrew means, *resting or rest*, and the rains represent the love of God descending to lift man above earthly and carnal things. Man is a microcosm, and represents the entire world, mineral, vegetable and animal. In the account we are told that God saw that man, or the world had grown very wicked, and that there were giants on the earth, strong men on the animal plane, and that the daughters of men had gone to them, so that the earth was very corrupt, and the command was given to Noah to build an ark of gopher wood, or cypress which has always been an emblem of mourning, and take representatives of the state into which Noah was brought, and he was to gather all his family and take with him all kinds of animals, into the ark of safety, and all that could not thus come with him, that is all of the animal that did not belong to Noah in a moral condition, were to be destroyed. This is a figurative representation of the spiritual state of man in which all this portion of his nature is brought into the dominion of the divine. Then the love of God, the rains descended, and raised the ark and all that were therein above the tops of the highest mountains of earth. Thus they were lifted above all earthly and carnal conditions. After a time Noah sent out the raven, a dark spirit, but it found nothing for him. Then he sent out a dove, and the second time this returned with an olive branch, signifying that now he had attained to that state in which there would be peace between him and the earthly conditions, and then the ark rested upon Mount Ararat, which signifies shaking, and this is the condition into which man comes when he has left all earthly and carnal things, he becomes a Shaker.

We read further that Noah made a sacrifice of clean beasts, that is, he kept even the clean beasts in subjection to the spiritual nature within him, and then he saw the beautiful rainbows of promise. Then he could sing

"Hail hail, the dawn is breaking,
God hath said, 'Let there be light.'
Now his mighty power is waxing
Souls from darkness, sin and night.

Peace and love with banners shining,
Guide us calmly on our way,
Now we see the silver lining,
Of the cloud that hid the day.

THE SPIRIT WORLD.

Communications Through Kattie E. Robinson, 2123 Brandywine St., Philadelphia.

CHARLES MAIR, OF ST. ALBANS

When I was in the body I was considered a little wild. I had many strange ways, was considered foolish by some people, but I now see that I was a medium, and that I was led to act in that way. I always wished to do the best I could, and when I come to Spirit life I found out the reason why I was different from most of the people. If they had known the cause of my actions and treated me differently I would have been much better off. I was not very unhappy, but I could have done a much deal better if I had been understood. I am very glad to return and wish I could send word to my friends that I am doing better now and know what I live for.

KITTY NUGENT OF THE SAME PLACE.

I have been in the Spirit world a good many years, and so has he; it is a beautiful country where we live. I used to go to Sunday school, and I thought heaven would be a very different place from what I found it to be. They told me I should be singing all the time, but when I got here I found it was very much like home. I met my old grandmother here. I have been going to school here and I like it very much, we don't have hard lessons. I like to go to my old home and play with the children there. I would like you to send word to our people that I am happy and don't want to come back to stay.

TOM LEWIS OF THE SAME PLACE.

I was a blacksmith. Everybody there will remember Tom Lewis. I hammered away at the anvil all day long and was happy. Folks often stopped to hear me sing. My old woman had gone out into the other world before me, and left two girls with me. We all worked hard and took good care of ourselves. I often go back to the old place and see that there are many changes. I have been told that I could do some good by coming back. I did not believe anything about this, because I did not know of it. I found a place that was called heaven or hell. I suppose it is what the Catholics would call a purgatory, but I was not a Catholic. I find that many men who are working hard in our life are working out a pretty good life though they do not know much about it. I would like to send my love to all my friends and tell them, if you can, that Tom does not forget them.

AMELIA T. SHARPLESS, OF TRENTON, N. J.

Mother's waiting to hear a few words from me; it is not long since I passed away. I am growing stronger and learning something about controlling mediums. I did not know a great deal about Spiritualism, but mother fully believes in it. I passed away in the midst of life, and I am well pleased that mother's wishes were carried out concerning my funeral. I was present and saw the many friends that were there and looked upon my form for the last time. Tell them I was not laid in that grave. I saw the deep grief of my husband. I was very thankful that he had arrived home, that he might see me. I have met Bro. Willie, and we are very happy together, though I often return to the dear ones I have left behind. I send a great deal of love to all. I should like to talk with them all.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A look on the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

IS THE DEVIL DEAD?

Satan in Heaven—Poor Old Job.

BY J. V. LASKI.

Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them.

A question would arise in an inquiring mind, if Satan had any particular locality assigned him by Bible believing orthodox. They draw a distinct line between Heaven and Hell, and an impassable gulf between them, over which his Satanic Majesty can not pass and return. The idea of Satan's being in Heaven, would cause the holy (?) orthodox to raise their hands in horror. Yet not only this seems to be the case, that Satan is in Heaven, but that he holds familiar intercourse with God Himself, as the following will show. And the Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and eschewth evil? And Satan answered the Lord and said, Doth Job fear God for naught? Thou hast blest the work of his hands, and his substance is increased in the land. But put forth thy hand now and touch all that he hath and he will curse thee to thy face. This was said in a bantering manner by the keen, shrewd and designing Satan, for he well knew the Almighty's weakness would not allow him "to take a dare." The words had their desired effect,—it was taking a reflection upon the genuineness of Job's goodness in a sarcastic manner, and the Almighty readily falls into the trap as the artful Satan had supposed he would. For he says by way of defiance to Satan's banter, "Behold all that he hath is in thy power." Then Satan went away chuckling to himself about his shrewdness in outwitting the Almighty. And between the two, poor old Job had a hard time of it. God not only gives him into Satan's hands to torment, but he himself helps him along with it. For "the fire of God is fallen from Heaven and hath burned up the sheep and the servants." But Job amid all his unjust persecutions arose, rent his mantle, shaved his head and fell down to the ground and worship, which no doubt, very much chagrined Satan, and tickled the Almighty's vanity exceedingly. But not content with destroying poor old Job's property, killing his children, etc., they enter into another compact by the artful intriguings of Satan whereby this innocent old soul, is made to suffer all the cruel torments that could be invented by demons, and whose only sin is that he is a "just and upright man, one that feareth God and eschewth evil." What would be thought of a merciful kind and loving father, who would thus subject his most devoted child to the tortures of a cruel enemy, merely because the enemy had taunted him with remarks that the child's love proceeded from selfish motives. We should call him an imbecile, supercilious, inhuman wretch, whose weak and arrogant nature had been tempered with, and who had not wit enough to see the artful designs of his crafty foe. If Satan thus with his most devoted children, what advantage would we have in Heaven more than in Hell. Nay, verily one would rather have Satan for a master, where he would know what to expect, than such a cruel monster who took a savage delight in torturing his most devoted children, whenever he wanted to "show off" the devotion of his subjects.

Such a thing can only be conceived and executed by a soulless, weak minded tyrant. What then becomes the duty of every person who believes in a just, merciful and loving God. It is simply to defend his character against such foul aspersions and calumnies, by believing that such stories originated with the evil minded Jew and that God had nothing to do with it.

"Germane to Spiritualism"—Wilson.

The freelovers that went from Chicago and other places to Valcour Island, in Lake Champlain, to set up a *Social Freedom* community have come to grief. These people were as earnest in their imprecations against the RELIGIO-PHILOSOPHICAL JOURNAL as the most devout Orthodox Christians—Catholics, Protestants, or Wilson.

The following we clip from the *Montpelier Argus and Patriot*:

VERMONT FREE LOVERS FOLD UP THEIR TENTS.

"The 'dawn' of the free-love in Vermont has ended in darkness. The struggles of a year on an island in the beautiful lake that skirts our Western shore have proved to be the agonies of death to the addle-brained, deluded people who had hoped to establish a community without law in a community of law abiding people. Failure was inevitable. Dissensions are the natural outgrowth of a disregard of law. Those who are a law unto themselves are not apt to pay much attention to the law which governs others. These apostles of a new dispensation had nothing to do in Athens together, not even a dollar in money, or an ounce of honor. It took them a year to find out they were utterly destitute of both, and so they have now departed, leaving the little world of Valcour, which they proposed to use as a lever to turn the rest of the world topsy-turvy, standing there still, utterly unconscious that such an unsightly crew of impecunious tights had ever trodden its shores. If Valcour could speak, it would shout for joy that it was rid of their presence."

EXPENSES DOWN on request, by letter or otherwise, anywhere in Chicago, on receipt of 25 cents. If purchases are to be made, send the money by postal money order, payable to M. G. Ashley, 274 South Clark street, Chicago, Ill.

[Mr. Ashley is prompt and honest, and may be trusted with confidence.—ED. JOURNAL.]

Contents of Little Bouquet for January, 1876.

The Visions of Joan of Arc; Through the World; Crazy Kate; A Pious Dog; An Encampment of Angels; A Wonderful Dog; Angelic Madge Martin; The Spirit at Shepherd's Hotel; Home Loneliness Called by the Angels; "The Witches are in the House;" An Incident at Bayrout; The Old Hermit, and the Good Angel, (illus.); A Struggle for Appearance; "Mary's Little Lamb;" The Wee Washwoman, (illus.); "The Angels had Opened to Him a Gate;" "The Angels Wouldn't let Them;" Baby's Skies; Fairies; Items for Young Theologians; Deb; Wet as a Army of Toad Stools. Did. Editorial—The Philosophy of Life; The Pin and the Needle.

Every Family of Spiritualists should take the LITTLE BOUQUET. $1 per year. Specimen copy 5 cents. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Passed to Spirit Life.

[Under this Department will be arranged a list of such deceased persons as may be reported to the JOURNAL. Notices not exceeding twenty words gratis; twenty cents for every additional twenty words.]

Departed Nov. 29th, 1875, to meet our loved ones in the Summer-land, Mrs. Sophia Barnes, wife of Thos. D. Barnes, of Brandywine, Conn. Mrs. Barnes was born in Hartford Co., Conn., and moved with her husband to New York, in 1836. Thence to Wisconsin, where she has since resided.

Ever gentle in her manner, with a pleasant greeting for all, her vacancy in society will not soon be forgotten. Her life here was not in vain. She had by her many excellencies of heart and mind, won and held the love of those with whom she lived, and they will offer with affectionate remembrance to her many acts of kindness, she leaves many examples worthy of imitation, and a vacancy in her home and social circle difficult to fill.

We do not think of thee as dead,
But only pass a little out of sight,
We know thou still will linger near thy loved,
Together their spirits and souls shall be in light!

THOUSANDS OF INVALIDS testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her advertisement in another column.

Business Notices.

"*Brown's Bronchial Troches*," for Pulmonary and Asthmatic Disorders, have proved their efficacy by a test of many years, and have received testimonials from eminent men who have used them.

FOR 30 DAYS FREE OF CHARGE, I will diagnosticate disease. Send lock of patient's hair, age, sex, and return postage stamp. Address, P. Vogl, Boston, Mass. P. O. Box 313 Station A. v14.4

THE JANUARY "GALAXY" will contain the first part of a new serial story, by Wilkie Black, author of "A Princess of Thule," "Strange Adventures of a Phaeton," etc., etc. It is called "Madcap Violet." The same number will also contain a very important article on our National Survey, by Capt. Chas. W. Raymond, and the "English Interregnum," by Justin McCarthy. Articles by Prof. H. H. Boyesen and Albert Rhodes will also be found in the same number.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was waking on the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and locked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit world, I was so free of pain.

Yours respectfully,
MRS. H. F. PECK

Topeka, Kan., April 12th, '75. Box 651

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON,—MEDIUM,—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it is cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like malaria in my head, at times and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please write me a note in answer, and you will oblige. Hoping to hear from you soon, I remain,

Yours with Respect,
LEWIS C. POLLARD.

Los Nietos, Cal., Oct., 3rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MRS. A. H. ROBINSON:—I write to you again and send lock of hair. My head is well but I think I should be very much benefited by treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself,

Yours with Respect,
LEWIS C. POLLARD.

Azusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

MRS. ROBINSON, while under spirit control, on receipt of a lock of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Many of the cures effected by the application of her hands, rather than to gratify idle curiosity, the results of which are known to her only with a lock of hair, brief statement of the age, sex, leading symptoms, and the length of time the patient has been afflicted, and will, without delay, return a most potent prescription and remedy, which will expel the disease, and permanently cure all curable cases.

To persons who claim no knowledge of the healing art, but who have developed the power of healing by spirit power, through her mediumship, they never fail to give satisfactory directions, which have been found through the positive and negative forces latent in the system, and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the spirit with which it is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last; each time stating any change that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence, 2123 Brandywine street, Philadelphia, and gives her accomplish the same, in done as well when the applicant is by letter, as when the patient is present. The gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Diagnosis, and prescription, $2.00; each subsequent one, $1.00. Psychometric Delineation of character, $2.00. Answering business letters, $2.00. The money should accompany the application to insure a reply.

☞ Horoscopic, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis, and postage.*

N. B.—Mrs. Robinson will hereafter give no *personal sittings to any one.* If privacy is required, it must be by letter, according to the usual fee, and the terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named *sure remedy* for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country on receipt of price, $1.00. It is warranted to cure the most inveterate user of the weed, when the directions are kept have followed. Newspapers and quacks will tell you that this antidote is made from poisonous roots, etc. It is made from roots, not really for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a vegetable remedy, and one packet of these lasts long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any cheating *one thousand dollars* who will show a single injurious ingredient, and one packet of genuine root, or any other poisonous drug in it.

Address, Mrs. Robinson's Tobacco Antidote House, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS

Mrs. A. H. Robinson's Tobacco Antidote.—One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who wish to be cured. Thank God I am now free after *doing* the weed over thirty years.

I hereby certify that I have used tobacco over twenty years—the last three years, Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

DAVID O'HARA.

I have used tobacco between *twenty-five and fifteen* years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from the use, and have no desire for it.

F. H. SPARKS.

I have used tobacco, both chewing and smoking, about twenty years. I used Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire for tobacco.

G. A. BARKER.

Oswego N. Y.

Mr. R. T. Wyman, of Waukegan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that it has cured him of all desire for the weed. Inclosed and two dollars. Please send me a box.

D. H. FORBES.

Oshkosh, Wis.

For sale at this office. $3.00 per box. Sent free of postage. Address, Religio-Philosophical Publishing House.

Art Agent wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

The Wonderful Healer and Clairvoyant—

Mrs. C. M. Morrison.

The Celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Control, Dr. Benjamin Franklin, through her organism, treat *all diseases and cure* in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an

UNCONSCIOUS TRANCE SPEAKER, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, here is marked as a most remarkable career of success, such as has seldom if ever been the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her impulsive the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, her Medical Band use no poisonous remedies, (which they magnetise), combined with a scientific application of the healing magnetic power.

Diagnosticating disease by lock of hair, $1.00. (Give age and sex).

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LECTURES ON GEOLOGY, THE PAST AND FUTURE OF OUR PLANET. A great and scientific work. Being reprinted. Price $1.00; postage 20 cents.

THE IRRECONCILABLE RECORDS; OR GENESIS AND GEOLOGY. Price, paper, 50 cents; postage 8 cents. Cloth 80 cents; postage 8 cents.

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☞ For sale, wholesale and retail, by the Religio-Philosophical Publishing House, 150 Fourth Ave., Chicago.

JANUARY. 1876 JULY.

FEBRUARY. AUGUST.

MARCH. SEPTEMBER.

APRIL. OCTOBER.

MAY. NOVEMBER.

JUNE. 1876

PUBLISHER FOR THE RELIGIO-PHILOSOPHICAL JOURNAL. EXPONENT OF MODERN SPIRITUALISM as also and widely circulated Advertising Medium, A. N. JONES, Boston, Chicago.

EXPOSURE OF THE EDDYS.

A Thing Or Two Yet To Be Explained.

We see by the New York Sun that one of its correspondents has paid a visit to the Eddys and thoroughly exposed them? Yet we fail to see how any rational person can take stock in the explanation which he gives. He allows that their performances are all a result of trickery, any one who has ever been there can not help but see how this unknown correspondent has misrepresented a great many things. His principal object it would seem, was to create a sensation, in this he has had his ambition gratified, for every paper nearly has had its column headed in glaring capitals, "Exposure of the Eddys."

Had people maintained the same interest in reading the affirmative side of the question, that they have in the negative, the story of this nameless correspondent would not have created such a whirlwind.

There are certain places in this pretended exposure, where we know positively that he has not correctly stated And when we find one portion erroneous it certainly gives us reason to question the reliability of the whole. He says on evenings when the "stock" spirits are to appear, (such as Hosto, Mrs. Eddy, Witch of the Mountains, etc.) the two sisters are seated in the circle room with the audience. Well, when we were present some of the same "stock" spirits appeared, and in every instance, both of the sisters were in the room. Furthermore, he fails to account for the appearance of several spirits at the same time which has been witnessed by myself and others. And again we have good authority for stating that many times, William Eddy has been seen seated at the window or end of the cabinet, deeply entranced, when the spirits were stalking up and down the platform. In these instances the blanket was pushed aside sufficiently to allow the light to penetrate and fall up the cabinet, so that the medium would be visible to a person sitting on the platform, as was the case. Or at times as my informant has stated the cabinet has been illuminated by a sort of phosphorescent light issuing from the cabinet itself.

Col. Olcott and Dr. Miller, both good authority on the question, flatly deny the existence of any such passage as this correspondent says the chimney contains. They have examined, so they say, and this is more than he claims to have done, and the same may be said in regard to the trap door in the cabinet. He says the costumes are kept in William's room, and Col. Olcott says "that not only once but several times he has searched William's room, and nothing of the kind could be found." Again, this correspondent states that "the costumes were very poor and common place and evinced great lack of material skill."

During the evening of my first visit to the Eddy circles the costumes worn by several ancient spirits that appeared, and the great variety of trappings I saw were surpassed inside of any circus or theatre. To say they were magnificent, does not half express it. He (the expose) says that they tended to have their characters recognised. If this is so, luck has befriended them well, for at our last visit, ten white spirits appeared and were immediately recognized. Now, had this reporter not succeeded in getting so much information, no doubt he would still have continued his crown their efforts. No explanation (?) is given of Horatio's light and dark circles, and more than all the rest, he also fails to tell us what kind of warehouse the machinery was used, when the seances are held in the sitting room with a dark closet for a cabinet, as this is one of the questions where some of the best materialisticts occur.

Surely the chimney can not serve them in this place. Neither can it explain the seance we held at the place known as "Honto's Cave," where materialisations in great variety have occurred. Here certainly neither chimney traps, sisters, or bedrooms can be of the slightest use. And we might still go on, but the above is deemed sufficient to convince any sensible person that was ever in the Eddy homestead, that this correspondent's statements are not at all absolute facts. If they are tricksters (and we do not say they are not so), he has to by some other method to convince the whole public that such is the case.

People that will not investigate are always the first to tell you how all these wonders are accomplished, and of course the first to swallow all such exposures.

To them this correspondent's story may seem perfectly rational, but to some (if it is true) it seems, and really is more wonderful than the materialisations themselves.

W. H. WILKINS.

Fairchville, Vt.

THAT OBIOUS ACT.

A Letter From the "Lone Star" State.

EDITOR JOURNAL:—In the interest of the new and true philosophy, I would ask a portion of your valuable space for a word from Texas. While I observe in your columns, communications from almost every quarter of the great North and the remote West, I have failed to note a single contribution emanating from within the confines of this mammoth "Texas of the Union." Certainly it can not be that this state with its cosmopolitan population which is being daily augmented by a tide of immigration unequaled on any proceeding during its history, is behind her sister States of the beautiful Harmonial Philosophy. By no means is this the case! There are many Spiritualists throughout this broad land who are watching with earnest solicitude the unfoldment and development of their faith by men and advanced minds in the higher communities where refined and cultured civilization has attained a higher degree of enlightenment. Dallas, with an estimated population of between and ten thousand, is a city of comparatively recent growth. Although it has been a known point for upwards of thirty years, yet it has relatively clewed twelfths of its population within a few years past.

In all new and rapidly settled interior towns of which I have had any experience, there has ever been a liberality and toleration characteristic of a free and unburdened people. It has remained for our city Fathers of Dallas, when assembled to preserve in effect the spirit of the Colonial Blue Laws, by an ordinance, the same of which should be immortal as this presumed body. The honor and acclaim of their enactment, is similar to some of that ethical code. It has by them been ordained that any Spiritualist holding seances for giving sittings for communications wherein a fee shall be charged shall be liable for such pay as occupation tax of two hundred dollars per annum! Yet I would ask if this is peculiarly a Texas ordinance or has similar burdens been generally imposed elsewhere? I am sorry that Dallas Fathers' warrant for this act just and obvious discrimination! I can not believe the people have sanctioned it. I am sorry that it is in force, as they are evidently a little behind some of the Spiritualists in this, for the well-to-do and wealthy of Dallas, are not in a position to

PECULIAR MEDIUMSHIP.

He Reads Messages as Imprinted on Objects by the Spirits.

I wish to make mention of a wonderful medium lately developed, or more properly speaking, undergoing development in this vicinity, by the name of G. H. Geer. He is an independent clairvoyant, test medium, magnetic healer, and trance speaker; but he has one very peculiar gift which I have not seen in particular. When sitting in the circle and looking on the bed of the table, he sees what appears to be a block of white marble, on which the spirits write their name or any communication they wish to give. Sometimes he sees the pencil writing, sometimes the hand, but more frequently only the writing; these messages are written quite rapidly, and as fast as he reads one sentence, it disappears and another takes its place. It is not necessary that he look on the table to see this writing. It frequently appears in the atmosphere a few feet from him, and his control will talk with him in this way almost as rapidly as we talk with each other face to face. He gives many due tests in this way. He is controlled by a band of very intelligent spirits, and if they fulfill all the promise with this medium, the time is coming when he will possess nearly every gift known to mediumship.

He expects to spend the winter in the southern part of this State, and wherever he goes he should be well patronized and encouraged. Do you know of any other medium who has his gift of reading spirit writing, please let us know who, and where he is.

M. E. CHANDLER

New London, Minn.

MRS. E. L. WATSON.

EDITOR JOURNAL:—This wonderful woman is now in California. She has been so long silent—save in a limited sphere—that the new generation know her not. Sixteen years ago she was famous in Western New York, Pennsylvania and Ohio, as one of the most eloquent and inspired trance speakers before the public, and her numerous friends and admirers will be glad to hear that she is again sounding the alarm, and voicing the echoes of heaven with all the fullness of her former power. As a speaker she has few peers. She is a living evidence of Heaven's nearness, and the purity and power of angel ministration. Her language is exceedingly choice and full of energy. For delicate sentiment and rare and original imagery, tender and thrilling poetry and impassioned eloquence and deep spiritual sympathy that moves like magic all who listen, she has no superior, and but few equals. Besides these rare gifts, she carries into the work the royal majesty of a pure, earnest, devoted womanhood. No public worker has a better record, her character spotless and her presence a blessing to all who approach the halo of virtue that environs her.

My wonder is, that more eloquently express what happy thousands know and feel who have shared the blessings of her public ministrations and lingered in the sunshine of her social sphere.

LYMAN C. HOWE.

Fredonia, N. Y.

William Eddy.

William Eddy, the medium for spirit materialization, is now settled at the home of Mr. Keeler, and is having some of the most wonderful manifestations that I ever witnessed. Spirits walk out into the room, shake hands and dance with their friends, talk and enjoy each other's company, as though they were still in mortal form. The spirits can raise the curtain and show the medium sitting in his chair while the spirit is standing outside of the cabinet, both the spirit and the medium being visible at the same time. The manifestations are much superior to what this medium had at Chicken, Vt., and the spirits say his powers will be increased and more developments will be given to man just as fast as they are able to receive them.

YOUR truly,

EDWARD BROWN.

Moravia, New York

Strictly Orthodox.

BY JOHN C. BLAIR

For those that have erred, the chastening rod.
For those who dissemble, forgiveness from God,
For does not the church, with its fostering arm,
Protect each one, of its fold from harm,
Embraced on the sea, of profit and loss,
"Salvation assured, in the foot of the cross."
So sin away, and sin again,
"The blood of the Lamb" will wash the stain,
A death-bed repentance, effaces the past,
The sin blackened soul, is whitened at last.
For so it is written, if the Church you believe,
Unconditional pardon you are sure to receive.
But should you despise its notes of alarm,
They will surely assign you to evil and harm.
No virtuous deed, can ever atone,
For a slight to its creed, its dogmas or throne.
Live ever so truly, no matter how well,
When dead your consigned, to the Devil and hell.

Troy, N. Y.

Voices from the People.

CUTHBERT, GA.—Wm. Coleman writes.—I shall continue to take THE JOURNAL as long as I live.

CANTON, ILL.—Wm. Waddel writes.—I think your JOURNAL is the best spiritual paper published, and hope you will long continue to battle Old Theology and free-love in all their forms.

GRANT PARK, ILL.—Paris Bailey writes.—I hope the JOURNAL will not have to suspend on account of money. If there is any danger I will pay five years in advance, or ten if necessary.

Thanks, Dear Brother. We know the spirit of your letter in like manner animates the souls of all the subscribers to the JOURNAL. Promptness of dues makes it comparatively easy for both publisher and subscriber. One year's subscription is soon paid; to pay ten times that is more difficult. But think of the hardship endured by the publisher when a subscriber grades payment altogether.

New subscribers are now very desirable. We hopeful will devote one day's time to procuring new trial subscribers. Come friends, each and all give us a lift.—[ED. JOURNAL.

FITZWILLIAM DEPOT, N. H.—D. P. Wallis writes.—I also saw Mrs. Blair, the spirit artist, the same gentleman exhibition which convinced skeptics to open their eyes. What we saw amounted here some sort of sensation.

SESSIONS SETTLEMENT, UTAH.—Mrs. S. E. Harrison writes.—The JOURNAL is becoming a greater favorite with us than ever before. We can not do without it. We wish you God speed in your noble work

WAGO, TEX.—J. B. Pelham writes.—I shall travel and hold the sick next year, if the good spirits will assist me. I hope to make Chicago and Philadelphia in the round. Spiritualism and the thought are progressive in this section of the country.

S. HADLEY, MASS.—F. E. Howard writes.—I see that you put my communication in JOURNAL under the head of "Spirit Work." It (or the "Spirit") from Rotterdam, thus making it appear false to those outside our parish. Thinking, perhaps, you would like to correct the mistake in print, I give you the information.

SYRACUSE, N. Y.—Mary A. Cute writes.—I love to work for this glorious cause whenever I can. I find great pleasure in reading the readers of your paper fit assistanced in procuring trial subscribers. As I go, I find many that cannot each week, and lie read with pleasure. Go on, Brother Jones, and may the good angels ever be with you.

WAUKESHA, WIS.—Sabina Barney writes.—I am glad to be old man, nearly 70 years, and don't care to stay more than 70 years longer. I am a Spiritualist, but not a "D. M. Fool" as the willing spirits say I have made. Many manifestations that people tell me are constantly occurring, the robust man who lives in Milwaukee consider a good place for me to go to witness them.

Mr. Bastion of this city, and Mrs. Stewart of Terre Haute, Ind., are mediums for materialization. Visit them.

LAPORTE, IND., MICH.—J. B. Evans writes.—I am glad in my soul that you are not responsible for all the short comings of your numerous subscribers; some of them do not know, or care how many trying scenes your numerous subscribers have to pass through these hard times to pay their annual debts. The good Journal with its gladdens my heart weekly, is read by at least five families who are good Spiritualists, but are not able to pay for it.

DARLINGTON, IND.—Thos. Griffith writes.—We notice that your JOURNAL is free from the silly Christian cant of the Christian Spiritualists—unmelled dust. Your sound position on this question is the only one that will stand the test. May Bro. Sanford grow strong in the fight, that he may break the snare of Wilson and Severance. I Give large discount to Agents. Mrs. Tappan's lectures are alone worth its price of subscription. I have interested myself and obtained a few trial subscribers for you.

OAK CENTER, MINN.—Wm. F. Green writes.—The JOURNAL, I think, grows better and better. I do not know how it should grow better, for it has become a household necessity. As long as I am able to read I want it; hope you will be prospered in carrying the noble truths therein contained, before the people—ever progressing, ever unfolding the light of truth shall shine so clearly that all may see it and rejoice—rejoice that they are freed from the bondage of ignorance and superstition.

CRAWFORD, ILL.—O. B. Meskimen writes.—I wish you and your very excellent paper every success. I feel that I could not do without it. I regard it as a strong and powerful instrument in the hands of the people, for the spiritual and mental emancipation of the human race. Yours truly, W. H. WILKINS.

Fairchville, Vt. v18n18

PRESCOTT, ARIZONA.—Winslow J. Howard writes.—I feel I can't do without the JOURNAL, for I want to know what I intend of what is going on, on the other side as well as in the state. Wherever I go, I am sure to find believers in Spiritualism, some more, some less working and backsliders. I frequently find one who is well posted in regard to the phenomena of spiritcommunion, besides being a firm and fearless believer, could they only have the chance to see the manifestations, and have some good mediums to help forward this grand, glorious and heavenly science, which would encourage "peace on earth and good will to man."

WESTON, W. VA.—S. E. Barrett writes—I have recently organized two circles for developmentone is composed of my family, and the other of three ladies and myself. The first two evenings I sat with the ladies, we all became alarmed at the manifestations, and I thought I was doing something of the kind. There were loud raps on the table around which we were sitting, although no hand was on it; also upon the chairs that were not occupied. The table and chairs moved without the touch of any visible agent. The second evening, after sitting about 25 minutes, we engaged in conversation with the table by means of the raps, which responded correctly to the questions, when suddenly the manifestations ceased; I think, on account of a little unpleasant feeling between one of the ladies and myself, which must have disturbed the harmony of the circle. We have tried since, but have never succeeded in obtaining the least manifestation.

ANTWERP, O.—R. B. C. writes.—I have been tardy in remitting a renewal for the ever welcome visitor, the Religio-Philosophical Journal. Its pages ever sparkling with gems of truth and instruction. About 12 years ago I found that I was a strong tipping medium, and there was no weight that could be placed on the opposite side of the table from which I sat, that I could keep it from raising; but I was but a boy then, and did not realize the importance of the mission that I was to perform. Now, instead of physical manifestation, I have been developed for healing the sick, which I find very pleasant, and I never propose to resist it, and there are many sufferers that have been relieved by my hands, who are ready at all times to lend a helping hand. I wish to relate an incident that occurred at our family circle a few months ago. My wife, two sons and two daughters constituted the circle; the youngest is but five years old, but she must be at the circle or die with us. She had been complaining of the cold sacks through the day and evening, and after the circle broke up she left the room and I thought she had her pinching her ears, and she has not complained of the cold sacks since.

CHITTENDEN, VT.—Horatio G. Eddy writes.—I thought proper to send a few lines from me through your valuable paper, might be expected by your many readers, that I have never was a medium for social purposes and the shadows, were trying so hard to subvert the Spiritual ranks as now. Our seances are strong, and the strong opposition against a truth, the more it shines. Of late, there has been many a black lie printed in the secular papers in regard to the Eddy Mediums here in Spirit-Vale, which, thousands who have visited here, and seen the phenomena, in the New York Sun, some one states that the chimney is double, with a secret passage,—one side for the smoke to pass, and the other side for the spirits to pass through to personate spirits. The same one says that there is a trap door in the floor of the cabinet, and also claims that the boards in the floor thereof, are laid in an opposite direction from the floor, and the outside cabinet door slides about, the Midland Office. I will give them $1000. The chimney needs swept, and no better chimney sweeper could come to have it done, and I am bound to have it swept, or I will put a stop to the chimney sweepers' trade. I will also give the same amount to any Medium that is still here, with many visitors always present. My sister, Mrs Hemenway, holds seances every night, and 15 to 30 spirits appear while she sits in plain view of the audience. She requests me to say that she she has never seen a trap door, nor any, nor it other localities she will refute, as she has enough to testify to the truth of the Eddy Mediums, and to some for the manifestations as well, as Spirit Vale the investigators can be convinced that they have no business here. Yours truly,

HORATIO G. EDDY.

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OR,

Spirits Interviewed.

BY J. B. NEWBROUGH

The author says he has investigated Spiritualism for seventeen years, and during that time he has seen hundreds of mediums, and had, perhaps, a thousand communications, and had slate writing and pencil-writing on paper, both independent of fraud or personal contact, has also seen the so-called materializations, and witnessed the healing of the sick by the laying on of hands, and heard the uneducated speak intelligently in languages unknown to themselves. "Still," he says, "I have not made up my mind that these things are done by the spirits of persons who once lived in this world."

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Third Thousand
CHAPTERS
FROM
The Bible of the Ages.

EDITED AND COMPILED BY
G. B. STEBBINS

—o—

FOURTEEN CHAPTERS.

—o—

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—o—

GOSPELS AND INSPIRATIONS FROM MANY CENTURIES AND PEOPLES

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Each age, each kindred adds a verse to it."

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A Good Head of Hair
Restored by a Spirit Prescription.

EDITOR JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Av., Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money can not buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted, had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. SMITH.

Springfield, Mo.

☞Don't forget to send a letter stamp to pay the postage on the answer desired.

Mr. Smith enclosed a lock of his hair along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative (sent by mail) on receipt of a letter in the handwriting of the applicant with a lock of his or her hair. She diagnoses *each case*, and compounds the *Hair Restorative* to suit the temperament of each person whose hair is to be restored.

The Restorative *seldom fails* to reproduce a good head of hair in *less than one year*, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, 294 S. Dearborn Street, Chicago, Ill., inclosing $5.00, which covers full expense of diagnosing, one box of the remedy, and postage.

THE BIBLE.

What Is Its True Value?

Editor Journal:—It has been said that "Man is one world, and hath another to attend him." While this is true in one sense, is it not equally true that "man is one world and hath two others to attend him?" A world of the Present, with the Past and the Future to attend him.

The Present, with all its numberless activities; its attainments in science and philosophy; its inventions; its improvements in art; its political revolutions; its gradual substitution of constitutional for monarchical governments; its denial of old faiths, and its unutterable aspirations for new—what is it all but the spiritual outgrowth of man in this our era of the world's progress?

The Past, with its veneration for the gods; its efforts to appease their wrath; its referring all remarkable occurrences which its ignorance could not comprehend, to the miraculous interference of the Supreme; its religious aspirations, clouded in intellectual darkness and shrouded in myths; its failures, and its successes—what is it all but an attendant on, and an educator of, the Present? As a little child, by frequent stumblings and bumping learns to walk with vigor and reliance, so the Present is to learn from the failures as well as from the success of the Past; while the Future looms up before it, bright, benignant; beckoning it onward to new victories; to new attainments; to a higher civilization, and to a grander, a holier faith; more grand, more holy, because more natural, and hence more God-like. Thus is man—is the Present—one world, with the Past and the Future to attend him.

But again, as collective humanity, the body politic, in its entirety, is but man, and one name, so is the collective history of the race, but the history of one-man in its infancy, its youth, its manhood, its old age—only the race has now but arrived at its youth with its infancy behind it, its manhood and age before it.

This youth is inquisitive. He is prying into the Past; smiling at its errors; wondering that so many of them should be yet retained; storing his memory with the truths the Past has evolved; exploring the heaven and earth of material nature, prying into her secrets in Geology, in Chemistry, in Astronomy; entering the portals of the spiritual universe; receiving sometimes in stupid wonder, sometimes in childish fear, sometimes in thoughtful joy the momentous truths he is there just beginning to discover. In short, this Youth, youthlike, and not without erratic eccentricities, is preparing itself for a noble manhood, which it is fast entering. While we rejoice to see this Youth so inquisitive, so intensely engaged in the affairs of the present, so hopeful for its future, we would have him look wisely into his Past—his infancy—the early history of the race. Lying many a strata deep in superstition, deep hid in wondrous web of many a myth, he may there find much that has at length unfolded itself into his own buoyant life, and that shall guide him in his future growth. Thus may he become thankful alike to his infantile "stumblings and bumpings," and to his snatchings for gay colors and sweetmeats; since 'tis these very things which have now developed him into the inquisitive, the hopeful, the intensely active Youth which we have seen this present age to be.

This infant (our early race), among its many strivings for what pleased its childish fancy; among the childish aspirations of its spiritual nature—chief among other things, has left to us history; and chief of its history, perhaps, is Church History.

"Church History," says Carlyle, "did it speak wisely, would have momentous secrets to teach us." But this early "Church History" (the Bible), being of infantile production can only "speak wisely" as the higher development of our time shall wisely interrogate and apply it. If we consult it in the light of its own darkness, viz: a belief that it is a direct emanation from the mind of the Infinite, word for word infallible, and the sum total of religion—the plenum of spiritual growth, it will inevitably involve us in its infantile darkness, swathe us in its own swaddling bands, and can lead us no farther, no higher than its own source—infancy.

But to our Youth swaddling bands are irksome. He struggles to free himself from them; free himself by will; if not peacefully and wisely, by a reception of larger clothes; (new spiritual truth), then, by Titanic strugglings and kickings which shall leave him, for a time at least, stark naked in materialism or atheism. It only remains for those who are vainly endeavoring to eternally confine him in his swaddling bands, to perceive this truth, and they will hasten to furnish him with the larger and better clothes which the higher spiritual outgrowth of our time is supplying.

On the other hand, if we consult the Bible wisely, we shall see it in its true light—a record of the spiritual outgrowth of our infant race—and therefrom we may learn not only what that outgrowth was, but its relative bearings on that of our own time. Thus shall we take courage and work with increased zeal and labor to bring about better conditions that the spiritual outgrowth of the future shall be superior to our own, even as our own is superior to that of the Past. Thus shall we be adding our chapter to the Bible of the ages, that Future times may learn from our errors, and compare our aspirations after the Infinite, with their own. If we consult Church History in the light of reason, and by the unerring standard of nature, that it is, as Carlyle says, "A sort of continued Holy Writ; that our sacred books are indeed only a History of the primeval Church, as it first arose in man's soul, and symbolically embodied itself in his external life."

Let us then, take not our way through the Bible as Jackals and Ghouls, hungrily searching for its filth and human victims, greedily devouring these with an insatiable appetite for more; but like rational beings, with open eye and kindly soul, searching for these golden grains of spiritual food which we can assimilate to our natures; leaving its filths to rot in that oblivion to which a better age shall consign it; and charitably attributing its errors to the undeveloped condition of the race in its infancy; the members of whom have long since learned better in that world of spirits to which, we are all fast hastening.

If "An eye for an eye, and a tooth for a tooth" were the highest outgrowth of the Mosaic age, let us be thankful that the theory at least, is no longer preached, and go on in human culture till it be no longer practiced. Then will the gallows and the guillotine be unknown, and our prisons be converted into humane sanitariums, where the morally diseased and deformed shall be even more kindly treated, and more certainly cured than are now our physically blind, deaf, and diseased. If the moral character of David was such that in that age it ranked so high that the people called him the "Man after God's own heart," let us be thankful that the spiritual growth of the race has made such strides that a man who should now pursue his practices would speedily be lynched to the nearest lamp post. Farther than this, let us each as nearly live up to the highest ideal of our time, as did David to his; be guided by the light which surrounds us; which, compared to that of his time, is as the blaze of noon to midnight darkness, and lo! what a change would there be. Gallows and prisons not only would disappear, but even moral and physical asylums, for lack of diseased children to heal, and David would no longer be lynched to a lamp post," but sympathized with, kindly cared for, and wisely cultured that his inner light might shine forth and guide him into ways pure, true and beautiful.

Finally, as the highest gospel which this Bible—this History of man's spiritual progress now presents, is a Biography; let us bear in mind that "so is the life of every good man still an indubitable gospel." Let us then seek the highest good! Not that of gaining a future paradise for ourselves, but that of bettering the condition of our fellows. So shall each one of us be indeed a gospel, a "Glad Tidings of Great Joy" to our fellows; and so shall the Future worship of the race be not for its great persons, but for the Divine Principles which they manifested in their lives; and its highest gospel—its Holy Writ—be written not in words, nor on perishable paper, parchment, or stone; but in living light, and on the inner shrine of man's spirit which shall reverently listen to its silent voice and be glad, or behold the outworkings of its Divine breathings, in the harmonious lives of his fellows, and shout aloud for joy, that "The love of all Wisdom" is at length become "Man's Integral Aspiration."

C. W. Cook.

Warsaw, Ill.

* * *

The Primal Gospel or the Truth of the Soul.

On Sunday last Giles B. Stebbins, of Detroit, Mich., lectured to the Spiritualists at the hall corner of Green and Washington streets. His subject in the morning was, "The Primal Gospel, or the Truths of the Soul;" in the evening, "Spiritual Realities." The meetings were well attended and the addresses were well received. Mr Stebbins is a pleasant, entertaining speaker, and he is doing a grand good work for the Harmonial Philosophy. In the morning he spoke substantially as follows:

There are ebbs and floods in the ever flowing stream of progress. In this day we are on the flood tide, and timid souls fear destruction. What wonderful activity in our outward life, not without its dangers, yet rich in benefits. What changes in our inner life, what broad realms of thought we reach into—realms forbidden in a narrower past.

We question and doubt, and even disbelieve, so much once held too sacred for discussion. In religious matters, in spiritual life, the old warning, "Great is the mystery of Godliness," fails to deaden reason, or still the voice of conscience. We will think and speak, that is the tendency of the age. In material things, science says, "Give me the law and the fact,"—not a theory with no proof,—and nature yields her treasures, and points toward her laws, as rich reward for the great thinkers and workers in natural science. In the realm of causes, in the interior, the spiritual, the unseen, we outgrow external authority, are sick and weary of dogmatism, and ask for some "word of God" more living and satisfying than books or creeds can give. The church members do not believe in hell, devil, elections, and other dark dogmas, as their fathers did. The wrath of God and the total depravity of man shock their reverence, and their reason repudiates them. In their hearts they do not even believe in Bible infallibility, but doubt if the slaughters of Midianites and the curses of David's enemies were from above.

Many of the Orthodox clergy do not half believe what they profess, are in sore doubt, outgrowing the old dogma, but having no faith in the soul's truth. To move men, the preacher must be in earnest, must believe what he says, feel it warm and glowing in his soul, and so be a power to lift and glorify others. So these half-believers can give no spiritual warmth or life, cushioned pews and fine churches become chapels of ease for rich men and women, and good music saves the service from total death; but the poor have no gospel preached to them—in that quarter.

The ban of Orthodoxy loses its power; your Swing only swings out to broader walls and larger hearing, where a great theatre gives room for rich and poor to hear him say what he thinks. He will find, if true to himself in the future as in the past, whole continents of the spiritual world yet to explore, new glories of the life that is and the life beyond to reach, new light through the gates ajar to be warmed and cheered by, until he may, let us hope, learn and teach, with noble earnestness, that the grave is not the "bourne from which no traveler returns."

Even the Catholic Church is shaken on the question of the pope's infallibility, and everywhere the power of external authority, the sway of the written word as master of the soul, the old dominion of dogmas, the bondage to the letter of the law, killing the spirit within a man, are slowly but surely failing and fading.

Pious souls, trained in the old way, tremble and talk of the "eclipse of faith," fear that as the creeds die, and the books stand to help and serve, but not to be masters, life will grow vile here and awful hereafter.

This fear is not to be wondered at. We must allow for habit and training. A mole's eyes can not bear the light. There is a serious question comes in here. Is there anything better than this dogmatic theology? What ideals of man, of God, of spiritual life, of ethics and morals, of time and immortality, can help to a better life, here and now? We want character, fidelity, harmony, true manhood and womanhood.

If a man pulls down my old house, even if it be but a poor shelter, and leaves me out in the cold, with no ways and means for a better home, it is a most questionable service; but if he points to a fairer mansion, he is a helper indeed. So, if the old authority is gone, where is the better truth? For that we must turn to the within, to the truth of the soul, the Primal Gospel, older than all books and creeds, and to chiefly live when they shall perhaps be forgotten. Man is a microcosm. In his physical frame is something of rock and tree, of bird and animal, all reaching up to be organized in the human form divine; in his spiritual being is truth in germ and to be unfolded. All that is in the infinite soul is in man's soul, the same in kind yet far less in degree.

Hubert Spencer talked of The Unknowable, yet he gropes in the dark, for the spirit of man touches all truth, not to master or take in all, but to reach the verge,—as the child sits by the ocean, hears its music, and knows a little of its vast ebb and tide.

The eclipse of faith in outward authority is but the dawn of a brighter day, the glad coming of the light from within.

Christ said, "Why judge ye not even of yourselves what is right?" The seed of all heresy is in that great word, for it implies that the soul is greater than all outward guides, fit judge of creed and book, of priest and temple.

How weak of faith men are! fearful lest God's truth die out if a creed be forgotten or a book criticised. This world is millions of years old; the human race have dwelt on it hundreds of thousands of years, and it was never so fit for their occupancy and improvement as to day; but what we call history goes back only some four thousand years. How little we know! How many sacred books and systems of theology may have faded out of the thought or memory of man. Yet the truth lives and gains. In some distant future all our sacred books and venerable dogmas may be forgotten; but the race will not be ruined, for its destiny hinges on no parchment, and truth lasts while the printed page molders.

Speak the word justice in any language on earth and everywhere you strike a kindred chord more or less clearly; the same in kind yet varying in degree; from dusky savage to civilized man is there a like sense of justice, a reaching, dim or wise, toward its realization. It is a text of the Primal Gospel, a truth of the soul woven into the shining and imperishable warp and woof of our interior and spiritual being. Speak of freedom, fraternity, purity, immortality, in the same way, and everywhere you get like responses, and history is the record of the gradual conquest of darkness by the power of those truths within us. The best words of the Bible, the thought and inspiration of great men, help us to realize these ideas, but its worst words hinder us, "Cursed be Canaan," in the hands of pro-slavery priests, filled our land with crime, and our deliverance only came in a fearful baptism of blood.

But it may be said, lifting up the soul, this faith in the within, leads to empty theory, to wild hypothesis, fruitless as the disputes of the old school-men of the dark ages in Europe. No so, for we must look at the external as well as the internal, and test one by the other. The soul discovers and reveals, the senses verify and confirm by observation and experiences of our outward life. Justice is of the soul, but as we see it practiced by men or nations its benefit is clear. Well said the old Jewish rabbi. "As buttresses support great houses, so justice holds up the world."

Purity is of the interior ethics, but as we mark the higher reverence of man for woman and woman for man, and see home, family, husband, wife and children in mutual faithfulness and trust, intuition and experience meet and confirm each other: deduction and induction meet, the circle of proof is complete, and science is spiritualized and perfected, not fragmentary--inductive and materialistic, as now.

Immortality is an intuition, a part of man's spiritual being, growing with his growth; but the life beyond is not merely a dream, it is a fact patent to sense as well as soul. The orthodox believer says Christ's resurrection proves it. Possibly to him, but the more proof the better, and his evidence fails to satisfy many to-day. What shall be for them? Here comes the facts of Spiritualism, old as history, for there was ever the same human power, the same divine law, but richer and finer in these last days. The loved ones "not lost, but gone before," can and do come to us. The mother's love is undying, and she makes her guardian presence known to her child. The golden link is lasting and unbroken. Through the outward senses we get glimpses of the hereafter, and soul and life are made hopeful thereby.

The scientist tells us that hands, limbs, lungs, and all bodily organs tell of relations and uses toward an outward world; so these truths of the soul, this grand reason, this divine conscience—a voice of God within us—tell of relations and uses to the discovery and application of truth, that there may be a larger and nobler life on earth, and a hopeful outlook beyond. Let us use these interior powers, fearlessly, wisely, reverently, and "The world will be better for it."

* * *

Materialization, Slight of Hands, Etc.

Friend Jones:—There are two methods by which so called miracles are produced,—one is the "slight of hand" performance, which I still belive to be Blakey's mode of operation; the other is the "will power" to materialize objects from the atmosphere, or nothing, so far as our senses can perceive. But no person has, or can have, sufficient will-power to change a solid substance, which has been in existence for thousands of years, back into the elements from which it was originally composed, nor can they produce objects which will last as long as objects known as natural productions.

First, I will relate to you a case of "slight of hand" performance, which recently came under my personal observation. A gentleman belonging to the traveling community, stopped at a country town to humbug the people in the following manner. He had a small paper box, perhaps three fourths of an inch deep, one and one half inches wide, and two inches long. It was in two parts, having an outside case, while the box, like a drawer, would slide through it. We all had the privilege of examining it. There was no deception about the box, but further on I will explain where the deception was. After the box had been examined by the crowd which had collected, and handed back to the owner, he took a ten dollar note from his pocket book, folded it to suitable size to insert in the box, and all who were gazing on, saw him, as they thought, yet did not believe, put the ten dollar note into the box. He then offered to sell the box and contents, which he said consisted only of the box and a one dollar note, for six dollars.

Some one of the spectators who was not sure that he saw the ten dollar note go into the box, says to the gentleman, "What will you take for what you hold in your other hand." "Twenty dollars" says the man. After learning that he could not sell the box and contents, he acknowledged the ten dollar note to be in his other hand. He also showed it, and explained how the bills were changed while passing through his hand. He folded the note with his left hand, and the change took place while taking it with the right hand to insert in the box. It perhaps takes years of study and experiments, to become a successful and skillful operator.

Second, the "will power" to materialize objects, is not Spiritualism in my opinion. The objects produced or materialized are done through the nervous force and power of the medium.

As all people have different ideas from each other, so also, different persons have different nervous organizations. The nervous system of a materializing medium bears such a relation to the atmosphere, as to force together these elements, at will, which, when large enough, can be seen with the naked eye, and according to the power of the medium, and the chain or belt of magnetism from the audience, will these materialized objects remain visible; that is, if both are strong the materialization will remain or continue a greater length of time.

Mrs. Cora L. V. Tappan clearly explains Spiritualism, and coincides with the above theory, in her discourse on Modern Miracles, published in the Journal of Dec. 4th. She speaks of the will power of mediums to materialize flowers. Now I would ask, "Has a flower a spirit?" If not, the flower is materialized without a spirit in it. She also speaks of materializing a spirit. Now, if a flower can be materialized without a spirit belonging to it, so also can a spirit be in appearance, materialized, without any spirit being in it, or even being in existence. The same medium could also materialize a barrel of salt, and would it look reasonable to believe that it was the spirit of some barrel of salt, which had died at some previous time? Mrs. Tappan is of course a Spiritualist. She is undoubtedly a lady of intelligence and refinement.

I have not endeavored to make a lengthy article of this letter, by entering into details connected with "slight of hand" performances or "mediumistic" powers, but you know very well by the reason, which you, as an editor, must necessarily possess, that if there was such a thing as visitations from spirits, they would visit their friends instead of some strange medium, and if they visit the medium because they can materialize through them, how is it that some of your contributors pretend to see spirits at long distances, too far away to materialize from any one. Several such instances are recorded in the Jonathan Koons letters.

I understand all about the duties and business of an editor. They don't have time to sit hours and ponder over a communication, endeavoring to decide whether to publish it or not; they devote a few moments to it, and then attend to other matters, but when an article is once published and goes to readers who have time to examine an article critically, they detect its errors, which you do not have time to discover.

Yours for the Right,

J. S. Davis.

Ithaca, N. Y.

Clerical Politicians.

Bro. Henry Tripp informs us that he heard the Rev. Wm. Bartlett, Pastor of Plymouth Church, corner 26th street and Michigan Ave., assert in a late sermon that "In a few years the churches will control the politics of the country." They are trying to do it now, but they will soon awaken to a realization of the fact, that church property is no longer

EXEMPT FROM TAXATION,

and thus shorn of their main strength, they never will be able to carry out their plans of controlling the politics of the country. The Methodists tried it in Iowa, in the election of a Senator, but were gloriously defeated. So it will be whenever they show their hands in that direction.

Speaking of Clerical Politicans an exchange says:

"One of the severest rebukes the cloth has ever received in this country, was the discovery and publication broadcast over the land, of Parson Newman's injunction to some of the Methodist brethren in Iowa, when the ex minister, Senator Harlan, was seeking a re election. "The cause of Christ" was piously or impiously yoked with the caucus, and the brethren were enjoined to "look well after the primaries." Senator Harlan's competitor in that fight was the Hon., worldly Wm. B. Allison, who beat the Parson in the political race. And it was matter of common belief that more than any other incident, Parson Newman's instructions to "look well after the primaries," helped the worldly candidate through the battle. It should be borne in mind, also, that the successful Senator Allison has made a very creditable record thus far, quite as commendable as that of the good man before him. He was so strong in the affections and confidence of the appointing powers, that he was made Chairman of the Washington Ring Investigating Committee, a part of whose disagreeable duty it was to find the columns of the *Chronicle*, (of which ex Senator Harlan was controller), to considerable extent subsidized by the Washington Ring. It will do no harm to recall, at the same time, the fact that the successful candidate in that contest in which the great light of the Methodist Church adjured the brethren to "look well after the primaries," has very recently been made Chairman of a committee to investigate Indian agent frauds, which never have had more halcyon days, and flourished more abundantly, than when the same goodly Parson Harlan was Secretary of the Interior Department."

Fraternal Call.

Brother Thomas Yates, late Congregational clergyman from Massachusetts, gave us a fraternal call just as we were going to press with this issue of the Journal.

Bro. Yates is a young man who graduated at one of the American Theological Seminaries, and has since that time been preaching to a Congregational society in Massachusetts. Fortunately for him, he accidentally gained access to a few standard works upon Spiritualism, among which was "Nature's Divine Revelations," by Andrew Jackson Davis, the perusal of which caused the "scales to fall from his eyes," and now he sees clearly many fallacies in the teachings of *old theology*, and the Divine truths of the *Philosophy of Life*.

Mr. Yates is a promising young man—he has brilliant talents and a moral character above reproach.

We hope our friends will all extend to the young brother, that true fraternal regard, which will give him encouragement and strength to overcome all obstacles that are so often thrown in the way of, and are so discouraging to the bold and independent free-thinker, while throwing off the shackles of superstition.

Dr. Sanford.

It is just that we should notice Dr. C. P. Sanford, who is an energetic and acceptable worker in our cause. He is one of our best speakers, and the people like to hear him, as will be seen by the following, which we clip from the *Center Point* (Iowa) *Lotus*:

"On Sabbath afternoon and evening, last, we listened to a lecture upon Modern Spiritualism, by Dr. C. P. Sanford, of Iowa City. The doctor is a fine speaker, and has that rare faculty of making himself and his subject thoroughly understood, and therefore he did not fail to interest his audience. We consider his views as presenting Spiritualism in a new and more favorable light, and are truly glad to say that no mere motive of jealousy or hate to other sects and denominations, could have made the remarks so earnest, but that they must have come from a heart that is honest in its belief and has a love of the work in which it is engaged. Whatever there may be in his arguments, to induce persons to endorse the theory of Spiritualism, it must be admitted that those arguments were given with a thorough knowledge of the difficult subject they treated of. We care not how much of truth and religion there may be in spiritualistic theory, we only say that the doctor makes a good speech and folks like to listen to it."

A New and Wise Movement—"Progressive Spiritualists of Chicago."

A committee of men in this city, persons of standing and character in society, and well known Spiritualists, among them Dr. S. J. Avery and J. W. Free, have taken the church, corner Washington and Green Streets, and arranged for Sunday lectures for the Progressive Spiritualists. Hon. G. B. Stebbins, of Detroit, opens their course, followed by John Collier of England, and J. M. Peebles, Cora L. V. Tappan, and other speakers of capacity and character will come in at fit times, filling the season well and profitably for all seekers of truth, genuine reform, and spiritual culture.

The First Society of Spiritualists goes *back* and *down* to the notorious Grow's Opera Hall, with its pitiful "social freedom" associations—a grave error in principle, a strange blunder as a matter of expediency.

Dr. Avery resigns his official place among them, not by their wish, but by his own desire and act, and the Progressive Spiritualists lecturers will command the respect and attendance of the large body of men and women who seek freedom without license, reform without fanaticism, and Spiritualism without vulgarity, while the First Society having gone to its own place, will find its own fit company.

Note From Iowa.

Sister Mattie Hulett Parry writing says:

Bro. Jones:—I am still at work down in Southern Iowa; calls plenty, remuneration fair, and the public mind ready to receive, when I can dissipate the belief that Spiritualism means only such hobbies as pretenders and sensualists have dragged on to the public rostrums. I go in the course of a week or two to visit Mott; not as a skeptic but to see, if possible, the dear little face, once more, without which home is so lonesome. If I get anything worth reporting, shall write to the Religio-Philosophical Journal. I have never yet, I believe, troubled your columns, not because I had nothing to offer, but rather because, in public speaking and private correspondence, my time seemed all occupied. I write to ask a favor from the Religio-Philosophical Society. I wish a letter of fellowship and ordination. It will aid me in many ways.

Lacona, Warren Co., Iowa.

The Religio-Philosophical Journal, edited and published by S. S. Jones, at Chicago, has been a welcome visitor at our office every week for nearly a year. This paper is devoted to Spiritualism and is the best paper of this character published in the United States. It not only advocates Spiritualism, but is extensively devoted to the arts, science, literature, romance and general reform of the whole world. While we are not really a Spiritualist we acknowledge the fact that this Journal elicits many truths in its behalf.—*Ida County (Iowa) Pioneer.*

Dr. McFaden, clairvoyant and mind-reader can be addressed at 578 Milwaukee Avenue, Chicago. He will be found at his residence at all hours ready to attend to patients, and will hold seances every evening for tests and development of mediums.

J. H. Mott will be absent from Memphis, Mo., his home, until after the Holidays. Those intending to visit him, must govern themselves accordingly.

The New Gospel of Health by Dr. Stone has been in such demand that the paper edition is entirely exhausted. A very large new edition will be ready in a few days, meanwhile we can supply cloth bound copies.

B. F. Underwood will lecture at Fowler, Ind., Dec. 27th, 28th and 29th, '75; Indianapolis, Ind., Jan 2nd, '76; Zionsville, Ind., Jan. 31, '76; Wilmington, 5th, 6th and 7th, '76; Greenville, O., Jan 7th, 8th and 9th, '76.

That mysterious little instrument, the Planchette is again in high favor. We sent out notice two weeks ago that we had them for sale, since when, every mail has brought numerous orders, which are still increasing; we have given such instructions to our manufacturer as will, we hope, keep us in good supply.

Startling Facts in Modern Spiritualism.—Our frequent reference to this book needs no apology; every one who reads it will thank us for persistently calling attention to it. Dr. Wolfe has in this work contributed to the standard literature of Modern Spiritualism, and though a gentleman of great learning in his profession, of high social position and immense wealth, we venture to say that this book will prove his most enduring monument. The holidays should see it in hundreds of families where it is as yet unread.

Mrs. Frank Peters writes to Mrs. A. H. Robinson, Nov. 20th, enclosing three dollars for *diagnosis* and *prescription*, but fails to give P. O. address. Please do so and the case will be promptly attended to.

Mrs. A. H. Robinson.

Ancient Band. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents. tf

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without delay.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XIX. | S. S. JONES, Editor, Publisher and Proprietor. | CHICAGO, JANUARY 8, 1876. | $3.00 A YEAR IN ADVANCE. SINGLE COPIES EIGHT CENTS. | NO. 17

ENGLISH NOTES AND JOTTINGS.

The Upshot of the Moody and Sankey Mania in London—Spiritualism in England—The Attitude of the Press—A Remarkable Book.

BY GEORGE FARMER.

A writer who shows his readers much of his own individuality is seldom either instructive or amusing. Such have generally a most supreme confidence in the rectitude and accuracy of their own views, and a pretty general contempt for the creeds and opinions of all the rest of the world. Still while avoiding such a standpoint, and exercising the most unbounded charity for the cherished views and opinions of my fellows, I shall speak plainly—letting out all around." I do not write for those whose propriety of feeling is too great for them to call a spade a spade. Such would do well to avoid these letters, otherwise they will run a great risk of having their feelings very severely shocked. So much by way of introduction.

From the various American journals with which I am regularly favored, I glean that the "Moody and Sankey mania" has made its advent among you. This is already well nigh forgotten—a nine days' wonder, and now a thing of the past. The warmest supporters of the movement—those who were its mainsprings—after their four months' campaign against "the world, the flesh, and the devil," have laid down their weapons—nay, have verily delivered them to the keeping of the foe, and are now shaking the enemy by the hand, and worshiping at the shrine of mammon. The "daily prayer meetings," "special services," "inquiry rooms," and all the rest of their paraphernalia have vanished, and evidently they realize,

"Religion never was designed
To make our pleasures less."

Either all the sinners are saved from the burning hell they preached, or they did not believe their own sermons.

The thought has often struck me that the $30,000 wasted by the London Committee, in holding a few meetings, the results of which are nil, would have been far better employed in a more practical Christianity. They talked glibly of the "evangelization of the masses of London" without stopping to think that these self same masses were all around them—the halt, the lame, the blind, the indigent, and the poor, Christ's own aristocracy whose sympathy is to shrive and go in rags. Of these it was that the Nazarene said, "Even as ye do it unto one of these, ye do it unto me." For such disciples at these I think the Master would but pray God to forgive their impudence in abusing names and things. As instancing the the logic with which the revivalists of Chicago pod up, we quote the following incident. Personally, I saw a great deal of the inner working of the movement, and one day got into conversation with one of these revivalists—a man rolling in wealth—and the topic we were discussing was "sin," in its conventional sense. I expressed an opinion that what the religious world called "sin," invariably arose from the degraded, and poverty stricken condition of many of our fellow beings, and that, were their condition ameliorated much of the "sin and "evil" would disappear. This our revivalist would not assent to. He contended that the people were poor as a judgment from God because of having sinned! Such a self-righteous conclusion needs no comment.

Spiritualism in England, on the whole, is in a satisfactory condition. Its agencies appear to have become more concentrated of late both in London and the provinces, and united effort is superseding the isolated action, which has been so much the rule in the past. In unity is strength. In London the National Association of Spiritualists is doing good work, and has already made a good start for the winter season. Mr. Morse has just concluded a successful series of addresses given on Sunday evenings under the auspices of this Association. It has also inaugurated a series of winter conferences for its members—the first of which was held on Nov. 23rd, and was presided over by H. D. Jencken, Esq. The subject chosen was "The Trustworthiness of Spiritual Messages and Manifestations." The Chairman stated that through the mediumship of his wife—who was better known as Kate Fox—he sometimes had wonderfully reliable messages, but he found that when she went to other seances the messages became unreliable, and continued to be untruthful for several days afterward, the influence caused to cling to her. In his own experience, extending over many years he had had three or four tests of spirit identity which had satisfied him. One was a communication written in German through the hand of his wife, while her other hand was writing English. In the first place he did not know nothing of German, and in the second place the detailed familiar matters connected with his father were, had happened many years before they were married, and which could not have been in the mind of the medium; it followed, therefore, that that message must have come from the spirit of his father. His father in life, and who told an untruth supposing he falsely asserted himself to be that father. But then there was a second part to the message. He did not say that this quite satisfied him, but elsewhere he thought it was really his father who communicated on that occasion.

These conferences will do much good. It shows that the movement is assuming a practical tone, and that Spiritualists who are not afraid to face the difficulties surrounding the subject.

While speaking of this topic of united action, I may mention that the societies in the north of England have formed themselves into a federation—similar to the old Methodist circuits, and Manchester is taking the initiative in another direction.

The attitude of the press is undergoing a marked change. Reports of the late Annual Conference held in London appeared in nearly all the daily papers—plain statements of facts, with none of the garbled accounts of Spiritualistic meetings and doings which have so long served the public press.

"To day abhorred, to morrow adored
So round and round we run,
And over the right comes uppermost,
And ever is justice done."

At last it is being admitted that insulting Spiritualists will not get rid of Spiritualism, and the try is now for investigation; in some instances, indeed, the subject is receiving calm and dispassionate discussion. The *Nonconformist*, a newspaper generally considered as a rule quite orthodox, lately had a fair, temperate and thoughtful article upon Spiritualism, which not only sent that number of the the journal into a second edition, but had to be issued as a supplement with its next number. In the Westminster *Review*, which has a reputation for liberal and advanced thought in theology and philosophical speculation, Spiritualism is also receiving a careful share of attention. There it has been calmly discussed as probably being the religion of the future! Talk and other "signs of the times" show that, at last, it is being recognized that Spiritualism demands more and more careful and candid consideration. It is slowly yet surely pushing itself to the front, and that in a manner calculated to challenge attention.

Before closing this already long letter, I must draw attention to a remarkable book which is about to be published and which is to be illustrated by drawings direct and otherwise produced by spirits. I refer to "Hafed, Prince of Persia," given through the mediumship of David Dagnid of Glasgow. Having through the kindness of the publisher received advance copies of the work and illustrations, I am able to give a brief account of the work with a view to inducing American Spiritualists to secure copies. Hafed is published by subscription at $3.50 which sum will include postage. Communications should be addressed to Mr. H. Nisbet, George St., Glasgow, Scotland. The work consists of upwards of 500 8vo. pages, and is literally crowded with illustrations. It is given by a spirit purporting to be a companion of Jesus—a Persian Prince, and who divides his narrative into four parts, viz: The Warrior Prince, The Arch Magus, The Christian Evangelist, and Spirit-life. It is prefaced by an introduction detailing the character of Mr. Dagulds' mediumship and supplemented by communications from "Hafed, Prince of Persia," and Answers and Questions, of which there are about 500. The illustrations are fac-similes of direct drawings, the work of the spirit artists at sittings specially appointed for their production. Some little time ago I had the opportunity of being present at 56 of these special seances. There were only two other persons present besides the medium and myself, and after reading a portion of the printer's proofs of the narrative to the spirits for revision, the door was locked and the medium tied hand and foot to a chair. I had previously searched the room (which was carpeted) to see that nobody was concealed therein. A packet of cards was produced by the chairman of the seance, shuffled and cut, and placed at the back with the initials of those who take part in the seance, so that other cards could not possibly be substituted for them without detection. They had been numbered in sequence from 1 to 16, and on examination it was discovered that another 3 was missing. This card had been used at a previous sitting. They were placed upon the table, about four feet from the place where the medium was sitting, and the gas turned out. I took hold both of the hands of both the other two gentlemen, and can testify that they were not in any way concerned with what occurred. A few minutes had passed and the request was made to light the gas. The medium, who was entranced, had not moved, but the cards upon the table appeared to have been handled. Upon examination number 3 was missing. A search was made in the room, but as may be imagined, to no effect. I was told that the house had repeatedly been searched, but no traces of these cards had ever been found. The spirits say they take them right away from the place. The gas was again lowered and the same conditions observed as before. All this while direct voices were heard—sometimes as many as four or five together, giving instructions and chatting with the sitters. We were now asked to sing, and after some minutes had elapsed the window were shaken violently and a noise heard as of a card being flung upon the table. The gas was turned up, and upon the table was the missing card—No. 3—covered with a finely executed list of Persian Kings. All the drawings are executed under similar conditions, and are elaborately finished. The lithographic artist though not a Spiritualist concedes that "there is something supernatural in it," for it invariably takes him two hours to trace the drawings done by the spirits in about as many minutes. And the production of the list of Persian Kings is nearly as wonderful when the intellectual condition of the medium is taken into consideration. He is unacknowledged as a musical man, and could no more produce these things in his normal state than he could fly. From this brief account it will be seen that the work is a remarkable one, and the writer can testify that the narrative is not only readable but extremely interesting.

In my next I shall have something further to say about my experiences with this wonderful medium.

London, England, Dec. 4, '75.

EXTREMES MEET.

Rev. A. J. Campbell Tries to Convert the Poet Philosopher, W. S. Barlow, the Author of The Voices.

He Receives in Reply a Dose of Common-Sense Philosophy.

REV. A. J. CAMPBELL'S LETTER.

MY DEAR OLD FRIEND BARLOW:—I wrote you in my last, about my conversion. It occurred four years ago, the last day of next month, January. Since then has occurred nothing to shake my faith, but everything to strengthen it. It has been by far the best of my life. A little more than a year after, my wife was converted. And from that time to this we have been permitted to work for the Master and have been much blessed in our work. Between us, we hold usually about five meetings a week besides assisting more or less in other meetings; and our meetings have been unmistakably owned and blessed of God.

I want to add my testimony again that the Religion of the Lord Jesus Christ as is taught and professed by Orthodox Christians, is all that it is claimed to be, and I do not know but I might say it is more too. From the day of my conversion to the present I have continually had the evidence of sins forgiven. Now I want to impress this point. I believe you will take my word. There is no delusion about it. We do have a clear evidence of forgiveness; I will not say that all do.

I am aware that some who claim to be Christians do not. But it is their fault. I want to assure you that the Religion is a reality. It is intensely real, and satisfactory; and I wish I could persuade you to put your self in the proper attitude towards God, to realize its truth. Now I do not pretend that you are not as good a man as I am. I know to the contrary that you are a much better man than I am, but you are aware God does not pardon us for our merit. It is for our faith. I know you and I used to look at this just alike; and we thought we were right, but we were not; we were wrong. There is pardon for us. There is peace for us. There is joy and comfort for us in the Holy Ghost. And it is all through faith in the Son of God.

I write this to try to persuade you to become a seeker. Don't look to us poor, erring mortals who profess to have found Christ, but look alone to Christ himself, and you will find beside the great pearl, truly the bread of life and the water of life, and know that you have communion not only with spirits but with the Father of Spirits, and with the Savior of mankind.

Pardon my long letter and let me know that you will seek until your find Jesus to be your Savior. I want to be glad to hear from you, and beg to be remembered unto Mrs. Barlow and all your family with kindest regards.

Yours Very Truly,
A. J. CAMPBELL.

BERNE, Ohio.

REPLY OF MR. BARLOW.

A. J. CAMPBELL.—MY MUCH ESTEEMED FRIEND:—Your kind letter of the 7th ult. came to hand yesterday. I sincerely appreciate your kindness in so earnestly seeking my present and future happiness. But I long since graduated from the Church, and could no more return to its conceptions of God and its economy, than I could shake off my years, and again become a boy of ten summers.

But you seem to be so completely bound by the dogmas of old theology, that perhaps I should not desire to disturb you in your fancied dream of happiness, until you feel the nightmare pressing you down. I am aware that there are good ideas in the Church in spite of its erroneous doctrines, as most of its members are far in advance of the creeds. But how you can believe that merit has no favor with God, and that He accepts blind faith by everlastingly damning His children for the former, and giving them a heaven of eternal glory for the latter, is more than I can imagine. If you can seriously entertain the least respect for such a doctrine and think our Heavenly Father is the author of it, you do Him an injustice that would make a judge of the New York tombs blush. A doctrine that ignores the efficacy of good deeds, and cancels all crime on the plea of forced faith, gives license to all the lust of iniquity, and deluges the land in blood!

To require me to have faith in such a chimera, is also to believe that God has failed in His plans and repented and grieved in His heart that He ever made man, and finally by the combined efforts of the devil, is vexed, and yet in spite of all, every soul, if yet "conceived in sin," is "totally depraved," and "the heir of hell!" I say to require me to believe this, I must first believe that God is imbecile, or become myself a fool, while I don't think you desire me to do either. Faith! What can have faith without evidence? and who can help having faith when they are convinced? Faith, and the absence of faith, then, are beyond our control. Hence there is no merit in belief, and no demerit in disbelief, yet your God will damn us for one and save us for the other!

My Dear Brother Campbell, if faith in Christ as being God himself, is essential to salvation, not one in ten, even in Christian countries can be saved, and when we take into consideration the whole human family—from the dawning of the race, not one in fifty thousand have been, neither can they be saved. Comparatively speaking, it is but a few years since God devised any plan whereby man could escape his devil, which is so limited, and incompatible with God's universal way of providing even for our temporal necessities, that to this day, three fourths of the habitable globe have little or no knowledge that such a being was ever born as Jesus Christ. Is this the plan of an all wise, all powerful, and ever loving Father?

Think of His bountiful hand in encircling the world with the sweet pure air, we breath, water, as the indispensable life gushes from every hill, meanders through every vale, and floats the commerce of the world; the cattle upon the thousand hills; the fishes that swarm in every river, lake and sea; the varied fruits of countless fields, forest, and glens; the fowls that dot the sky, have many of them even made our acquaintance agreeable, and stand ready to yield up their life, that we may more easily sustain our own. The forests from which we rear our habitations, and obtain fuel, etc., with countless other blessings, are all distributed over the habitable portion of the globe, to all alike, and yet, only one out of every tribe and people. Now, can it be that God makes such universal and ample provision for this life, that we may but thrive and flourish, to become only respectable subjects of the devil? Can He thus make this world like a well adorned bridge, to span the narrow belt of time and place the devil at the gang way, to conduct us all into everlasting woe, with a chief of salvation that only now and then allows a frightened sheep to jump and escape?

My Dear Friend, you would despise and even detest any man who would torture one rabid dog but for a single day, yet can adore a God, who as you believe, deliberately made a hell, then a devil, then a race of rational immortal beings in the likeness of Himself, to be led, not merely into a day of torture, but to wall in—interminting torment and anguish through the illimitable ages of eternity! And this is the God you so devoutly worship, with whom you have communed with such rapture the past four years. I admit I once tried to have faith in this God, but I stretched it so hard over these doctrines that it irreparably broke many years ago.

You remark that I am a much better man than yourself. I by no means feel to takeaway advantage of this generous and charitable acknowledgment, but I certainly must not modestly lose my self respect to even think of reverencing such a God.

As to Christ being the very God, though I admit him to be a great improvement on the old one, yet I beg kindly to remark that if all God's attributes were centered in a man, he must be a very small God, or she must have been a monstrous large woman! But I have too much confidence in the God who made the universe, "and doeth all things well," to bring my faith down to so small a point.

As for myself I expect to go to heaven, but only through mercy and not by law, yet if I make mistakes and go counter to law and get into hell, I expect to work my way out as soon as possible. This applies to this life, as much as to the next. What we call heaven is but a life of harmony with God's established laws, while hell is but a life of harmony with the same laws. "By our fruits we are known." What we sow we must reap. If I sow tares, I may repent till "doomsday," and try to have faith in a God who can send to eternal torment one person, will put a few drops of his blood on them and cause them to wither and die, yet it will not avail, but must pluck them up by the roots, then with care cultivate the wheat with strong arms, and resolute will.

Pardon me for here inserting a few lines from "The Voices:"

We must grow from within, or in weakness must fall.
To trust to another we jeopardize all.
Our wills must arouse us to labor and pray,
And hold us to duty's beneficent way;
This school of self-culture will lead us at length,
To rely on our powers, and to grow in our strength;
Thus upward and onward from earth to the skies,
We'll work our own passage by working to rise.

* * * * *

To fully possess we must honestly earn,
All else will be counted as naught,
By self application we only can learn,
Or scale the bright summit of thought.

Then let us be grateful for something to do,
And do it with cheerful good will,
Defying all evil, be noble and true,
And grow like the oak on the hill.

I shall be glad to hear from you again, and answer as kindly as I could wish to follow the right, but nothing can seem right to me that invalidates the attributes of God, or violates reason and common sense.

Believe me as of old,
Your Sincere Friend,
WARREN SUMNER BARLOW.

Bridgeport, Conn.

A New Monthly Spiritual Paper.

BRO. JONES:—From the enclosed you will see the object of this note. In explanation, will merely say that for five years I have persistently refused the importunities of Mr. Partridge, and other prominent spirits, of starting an organ devoted to Spiritualism, until such time, when having become satisfied of its feasibility and practicability, I determined to give it a fair trial. Although generally unacquainted with you, yet I take the liberty of asking you to give the enclosed prospectus an insertion in your widely circulated and world renowned JOURNAL, whose fearless advocacy in promulgating truths underlying our glorious philosophy, has no compeer in this or any other country. I have been a writing and healing medium for the past 25 years. Hoping you may favorably consider my request, I remain with the highest consideration,

Fraternally,
D. C. DESMORE.

Boston, Mass.

We with pleasure give your prospectus a place in our columns, and extend to your paper the *right hand of fellowship*.

BRO. Pardee and ourself were devoted friends from the hour we first met in Washington, D. C., up to the time of his decease, and we hope that friendship has not been lessened by his ascension to the spirit plane of life. He was a medium of great and brilliant merits, and as a disenthralled spirit, his inspiration will render your paper a gem of rare merit, and we shall welcome it to our *sanctum* as we would have done its inspiring editor while in the form.

—ED. JOURNAL.

PROSPECTUS OF THE "VOICE OF ANGELS."

A paper with the above caption, printed on good paper, clear type, edited and managed by a band of beneficient spirits, for the amelioration and happiness of mankind, will be issued from its office of publication, No. 5 Dwight St., Boston, Mass., Jan. 15th, 1876.

Spirit, L. Judd Pardee, Editor in Chief.
Spirit, D. R. Minor, Business Manager.
D. C. Desmore, Amendensis and Publisher.

NOTE.—With the exception of a few correspondents, there will be nothing but spirit communications relating to the above subject. All questions touching the same will be answered by the controlling intelligence through the undersigned. Spirit communications through other mediums in reference to the above, will be admitted.

All letters and communications must be directed as above (post paid) to the subscriber.

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Price Yearly $1 00 in advance.
6 Months 50 cents.
3 Months 25 cents.
Single copies 10 cents.

D. C. DESMORE, Pub'er.

SIR OLUPH: A BALLAD.

MALCOLM TAYLOR.

(From the German.)

Sir Oluph he rode both far and late,
To bid the friends to his wedding-fete.

And while he rode with a steady rein,
He passed through the elfin folks' domain.

As danced the elves on the verdant strand,
The Elf King's daughter she offered her hand

"Welcome, Sir Oluph! come dance with me.
And two golden spurs I will give to thee!"

"I dare not dance, dance not I may,
For to-morrow it is my wedding day."

"Step near, Sir Oluph! come dance with me,
And a shirt of silk I will give to thee,—

"A shirt of silk so white and fine,
My mother she bleached it with moonshine."

"I dare not dance, dance not I may.—
For to-morrow is my wedding-day."

"Step near, Sir Oluph! come dance with me,
And a heap of gold I will give to thee."

"A heap of gold fainly take I would,
But dance I neither dare nor should."

"And will you, Sir Oluph, not dance with me.
Then plague and sickness follow thee."

With that a blow his heart she dealt;
Such pain he had not all his lifetime felt.

Then him upon his horse she placed;
"Now to your sweetheart ride in haste!"

And, when he came to his castle door,
His mother she trembling stood before.

"Speak on, my son! quick tell your tale!
What makes you look so wan and pale?"

"Why should I not look pale with pain?
I came through the elfin folks' domain!"

"Speak on, my son, so dear and true!
What shall I say your sweetheart to?"

"Tell her I rode in the woods this morn,
To try my horse, my hound, and my horn."

The lay he down on the bridal bed,
All draped with curtains rich and red.

And, ere the dawn it rose in the East,
The bride and guests came to the feast.

They gave her gifts, they gave her wine;
"Where is Sir Oluph, the bridegroom mine?"

"Sir Oluph he rode in the woods this morn,
To try his horse, his hound, and his horn."

But the bride she drew the curtains red,
And there she saw her Oluph—dead.

SPIRIT LIFE.

Judge Edmunds gives his Experiences in the Spirit-World.

A Lecture by Mrs. Cora L. V. Tappan.

MRS TAPPAN DELIVERED THE FOLLOWING UNDER THE INSPIRATION OF JUDGE EDMUNDS AT THE HALL CORNER OF GREEN AND WASHINGTON STREETS, CHICAGO

[Phonographically reported for the JOURNAL, by J. M. COCHRAN.]

MR. CHAIRMAN AND FRIENDS: I do not know what merit of my own has conferred upon me the honor of receiving an invitation as a spirit to deliver a lecture here to-night.

When you remember that I have only been in Spirit life 19 months, and that I must have very much less experience than many of those who usually control this medium, and when you consider that I must control her under difficulties growing out of that short experience, and the fact that I do not belong to the circle of guides who usually entrance her, you will also consider it a little strange. But such words as I have to say to-night, I impart with the same willingness and sincerity that I ever did when upon earth.

Such words as I shall give will be those of actual experience in Spirit-life, and will form a portion of the testimony of spirits who have passed from earthly life into the spiritual existence. I have given four previous addresses through this medium concerning my first experience in Spirit-life. If any have read those, it may perhaps be of some advantage or preparation for what I shall say on to-night. I do not intend to repeat any more of what I uttered then than is necessary as a preface to what I have to say, since an oft repeated tale, if it be true, becomes wearisome, and I have many things which I have yet to impart in addition to those. With your permission I will briefly recapitulate the utterances given on those three occasions, or four, by saying that in my passage from earthly to Spirit-life I experienced no suffering of fear, and at the last stages, none of bodily pain. Though I was perfectly conscious of the end of earth life and of the life into which I was going. Not conscious of all that has since been revealed to me, yet certainty of spiritual existence was just as palpable to me before I left my earthly frame as it was afterward or has been since. I needed not the evidence which Spirit life afforded to prove to me the reality of the soul's existence after death. And I consider that it lightens the way. It makes the valley of the shadow of death luminous; that it releases the mind from one of the greatest of human thralldoms, that of fear. Spiritualism did this for me. For twenty-five years I did not believe, but I knew, that the spirit would live. And during that twenty five years I did not fail to pursue this subject with directness and sincerity, receiving, through other mediums and through my own mediumship—for I was fortunate enough to possess mediumistic powers—the spirit communications of my guardians and guides. And during that twenty five years I derived more of happiness and experienced more of enjoyment than from all the previous experiences of my life. A previous half century had not given me what that quarter of a century gave. Death was robbed of its terror. The dear ones of my earth life I supposed lost were restored to me. I could commune with the great and good of whom I had read, but whom I had never seen. I was honored daily with the presence of the divine company, before whom I seemed to sink into insignificance, and in whose hands I placed the guidance of my spiritual instructions. In the midst of these I was also occupied with earthly pursuits, and I did not wholly overcome many traits of character which repelled my spirit guardians from me at times. In the full manhood of my earthly life I was haughty and proud and arrogant and unjust, and these traits repelled the divine presence that otherwise might have been near me. I was severe sometimes in my judgment, and I considered the masses of mankind inferior. Therefore I was not in a charitable mood, which is the surest atmosphere to invite heavenly spirits. But they came to me in the midst of my earthly pride, and in the midst of whatever engrosses the attention of a man of fifty years. I received the consciousness of their presence and guidance. And from that time forward I lived more in the spiritual than in the temporal world, and experienced more of spiritual delights. Some of these experiences I have given in a published form to the world; others remain in my own consciousness added to the inheritance that I have received since I came into this existence. But I looked upon death as the ripening of the sheaf. I threw off my outward body as gladly and eagerly as the ripening ear of corn does the husk. I considered it but husk; it had become an incumbrance, and it was feeble and tottering. Many of the faculties refused to perform their functions, and the brain itself became weary when the mind and spirit were not. I was glad of the change. It was a release such as none can ever experience until they too have passed from earthly to spiritual life. If you could change now suddenly from feebleness to vigor, from bodily suffering to perfect and absolute freedom from pain; if you who are gray-haired and whose heads are silvered o'er with age could now be restored to manhood with the consciousness of your present experience, you would understand what my feelings were when I passed through death. Already before the change had fully come, the glimpse of my spirit home had been given me, and I entered the company of my companions and friends as I would have entered in the early days of my life with renewed power and comprehension. I was fully aware of every moment of time that elapsed between the decay of the body, or cessation of breath, and the actual existence in spirit. Before the body had breathed its last, my spirit form was already released and standing beside it, and I was watching with those dear ones that were left upon earth, the form which was lying beneath me. I did not regret it. I looked upon it with the same complacency as you would the cast-off raiment when you have a new and shining garment. I believed that I was fully and entirely prepared to enter spiritual life, as it was, so far as fear of death and consciousness of that life is concerned. But I little knew what preparation the spirit requires to enter the company of spiritual beings who have passed from earthly life many years. I little knew what of dross still remains to the spirit even when freed from the temporal body. I little knew the lurking imperfections that I still found within myself, that made me unfit for their divine companionship. But when they gathered around me, I saw with humiliation that much of my boasted strength departed, and that what I supposed would have been the shining raiment of my spirit was marred and tainted with the shadows of my earthliness.

There were still lingering about me the evidences of the pride and haughtiness that I had not wholly overcome. There were still harsh judgments that seemed to come up before me and seemed to enfold me in the darkness and mist, and I thought for a time that this would sever me from the companionship of those I loved. But it did not. Gradually my earthly wife, my spirit companion, came to me in her light and beauty and bade me follow her. I arose not by my own will, but seemingly by hers. For I had not discovered my will power as a spirit. I only knew I existed. She bore or wafted me to the scene a little above the earth, and there I seemed to pause unable to proceed. Turning toward me she said: "I must now leave you for a time to your own reflections." I did reflect. And all my life, *every thought and deed came up before me* as though it were a personality. Every false opinion; every harsh word and judgment; every person to whom I had *breathed* the word of unkindness, or of whom I had thought unkindly, seemed to stand before me in my mind's vision condemning me. I saw my faults and my imperfections like realities. * * * Pride, with its lofty head; uncharitableness, with its finger of scorn, all these in procession, before I was raised into the spheres of my companion and friends and I became dismayed.

Then there seemed to come from the shades around me persons to whom I had extended, in my official capacity, the leniency that was rather born of justice than of charity; some upon whom I had perhaps bestowed alms; others whom I had aided to overcome earthly difficulties, and these which came around me with some offering of peace or of love; some flowers or token of remembrance approached; the shadows seemed to fall from my eyes, and my raiment grew brighter as they approached. Then I saw criminals for whom I had secured pardon and for whom I had been unjustly censured upon earth. These came with their offerings, and they, more than all the others, seemed to shed brightness upon my pathway. But chiefly the crowning conquest was, when in the midst of my earth life, I had held hatred or unjust thoughts toward any human being, whom I supposed had injured me, for that particular time, and in that instant of spiritual existence, I forgave the injustice, and I cast aside the remembrance of the wrong, and then I felt that I could rise to another state. Before I joined my companion, however, I had a glimpse of states that are immediately around the earthly life. I saw the reeking haunts of vice and crime overrun with spirits as degraded as those upon earth; the cesspools that you name cities, filled on earth with human beings, but peopled in the air above with more beings dark as they. I saw around persons who still cling to the outward appearances of wrong, and I thought at first that spirit life was more dark than light; that if this were to be my abode, and these my companions, I needs must despair, for there seemed a shadowy sphere surrounding the earth holding it in its thrall even like a dark and dense smoke. But as I forgot my own wrongs and remembrances, I became interested in the spirits who were about me, listening to their complaints and wrongs, and I saw that each earth-bound spirit was tethered by some pride or vanity or hatred or other thought that I discovered was ungodly.

I saw that each spirit in these darksome places was bound by some passion, or some remembrance of former crime, and could not, therefore, rise from their condition.

When I asked them if they had any wish to do so, they still protested that they were happy and contented, and that they could not change, and that they did not wish to change, until this revenge, or that particular folly was carried out. In my despair I turned me again to the thought of my gentle companion, and when I saw her she was far away on a green slope where there seemed to be a golden atmosphere and no clouds. By one strong effort of the will formed of mingled love and desire I rose, but between her and me there seemed to be a stream, impassable I thought, and I knew not by what process I could cross this stream. Presently her voice came across the water to me, "Plunge into the stream." I needed not the second admonition. I did plunge in, but every globule of the water seemed to me like a small point piercing my frame. Every individual fiber experienced a sensation of pain, and if they had been scorpions the drops of water could not have been more distinct and stinging to my senses. They rolled about my frame parting as I approached; but all the time I had my eyes fixed upon her and seemed to be drawn to her by my own will and hers.

When I emerged from the stream the sensation of pain instantly departed, and with it there seemed to vanish as it were the shadowy appearance that previously had clung about my raiment. There seems to have vanished also every remembrance of earthly pain. The physical suffering that I had passed through for many years had seemed to leave somewhat of its enfeebled state upon my spirit. As it passed through that stream my body seemed to be invigorated, and my spirit received new powers. I was told by her that I should pass presently to my abode. But as I went along, guided by her gentle presence, we seemed not to walk upon the ground, but to float just above it, and the ground itself, although tangible, seemed less dark and solid than the earth which I had frequently trod upon. I noticed also a difference in sensation, whereas on earth I had listened intently for another sound of speech. I was conscious I could read her thoughts. But whenever a thought reached my mind from her's, it then did not seem to be by speech, but as though the thought itself were read and known.

And no phase of thought passed through my mind that she was not immediately conscious of, and replied to me according to her wisdom. I thought of Dante in his sublime vision, when the object of his search was also removed by the shining stream, and that Paradise into which he was finally admitted became to me a living reality.

But I had other lessons and experiences. We seemed to approach a place where there were mountains on either side and projecting rocks, and these to all appearances were as tangible as any mountains or rocks that I ever saw. But as I approached them, they took a different form, and upon the rocks were engraven as in living words many of my former utterances and thoughts that I supposed had been revealed to no man, and then behind them I saw weeds of various unseemly shapes, and these seemed to be the lesser of my imperfections. I shrank back in horror, and I said: "Is this the home into which I am to be admitted?" and she said to me: "You must pass by and recognize every thought and deed of your earth life. If you have overcome it, it can not harm you, and if you have not, you can not have a better place to over come it than here and now." So I met them beneath her gentle gaze, she all this time leading the way silently, and when any special humiliation or experience was engraven upon rocks or trees, that I wished was not there, she would seem to turn away and not witness my humiliation. It was enough that I should experience it and so pass on and on. Sometimes there were technical difficulties, and I seemed again to experience the intellectual troubles of my early life, and at one time I came against a solid barrier, or what seemed an impassable rock, and upon this was written, "Infidelity." I turned as if to know what it could mean, and then I saw other words, "Doubt," and "Materialism," "Intellectual Folly," and these referred to a period in my life when my religious views were shaken, and when material science gained supremacy over my reason. I had been with her a member or attendant of the Christian church; she was a zealous devotee; I had been a believer. For many years before her death I had been an unbeliever, but I never told her of it. But in this presence and that hour I met the unbelief face to face, and it was as though a door had closed, shutting me out from what might lie beyond. But presently the sound of my new religion reached my ears. I heard a gentle knocking that first awakened the consciousness of spiritual life. It sounded like chisels or drills cutting away on the other side of the rock, and then I remembered the sensation that I first experienced when, in the presence of the Fox girls, I first became aware that the sounds of spirit rappings were produced by some unseen intelligence. The sound was now repeated to my consciousness, and presently the rocks were rent asunder, and, little by little I could get glimpses of what was beyond them. We passed as soon as there was an opening, and then I noticed what I had not before observed, that all the rocks and unseemly forms and shapes that distressed me so, disappeared as we passed them; that they had no longer any existence, since they had been met and recognized and vanquished.

We then entered the region, which for many years, she had told me, was prepared. The gentler thoughts of my after life; the recognition of friends in spiritual existence; the flowers of hope that came up after those of death were vanquished. The very thoughts and aspirations of later years wove garlands all about me. And I could see where every buried treasure of my long life came out to meet me in that inner world with added power and beauty. There were flowers and blossoms there nameless upon earth, but which you will recognize under the name of hope and truth, that gradually fade from you in earthly life, and human experience, but which here I found had an immortal bloom. There were deeds of kindness that I had forgotten, carefully preserved and cherished in the sanctuary of this inner life. And there was gradually developing to my mind a consciousness of the habitation into which I should soon pass. I can not, indeed I may not, invade the sanctity of that inner dwelling. In heaven as upon earth we have our home and habitation. It is sacred from all gaze save those of our friends. The spiritual kindred who met me there were souls whose innermost thoughts were linked with mine. And my family, of my own immediate and dear friends, and of relatives in spirit, that I had not clasped hands with since the days of my youth. And I say, I can not ask you there. But if there be any one among you here, on your entrance in spirit life, who wishes to come, I will then invite you and ask you to pass through with me, the charming abode into which my companion received me; but ere I could go into the inner temple, ere the shrine which had been prepared was ready to receive my spirit—again and again did I experience the encoriation of that baptism of water. Again and again did I try to purge myself of all appearance of outward folly, or pride, or ought that could retard my spirit. But the structure of that habitation itself was graceful and simply in form. No style of earthly architecture was there. But it seemed of bowers and marble and all that is white, and beautiful, and shining, and transparent, making happy the abode of the spirit in the region of thought. I noticed every object, however palpable, seemed transparent, and I could see the globules coursing through the arteries of flowers and could behold the minute fibers in every portion of the structure. I noticed that thoughts seemed to be engraven there, the most secret and best of my earthly thoughts, as if placed in that mind sanctuary to await my arrival. And then after all this, I seemed to rest. On awakening, I was in another place, and I was conscious of the presence of another guide. I was upon an open plain, which seemed to extend to the horizon on one side, and on the other were mountains. Before me my spirit guardian; the one who for many years had directed my investigation and teachings of Spiritualism. At first I thought it must be a higher presence, so bright was his raiment, so shining his face. But I soon discovered by my own vision and by intuition and by his presence, that it was none other than he who was named on earth Lord Bacon. His atmosphere was a pale blue like glimmering of light through a stained glass that is perfectly crystaline, which shone out with intensity and its rays seemed directed into my very spirit; but seemed to probe my innermost soul with its presence, and I thought he was weighing my follies. I thought that my intellectual powers were deficient and he was judging me by that deficiency. It was not a question of heart, as it had been with my previous guides, but it was now a question of understanding. You can not dream for a single moment how superficial, and false, and vain the tissues and fabrications of my earthly thinking seemed. All my knowledge, which I deemed considerable, seemed to vanish or appear like cobwebs. My system of philosophy seemed probed through and through, and I was the net-work of sophisms. What I had supposed to be the law seemed to sink into the insignificance of a school boy's opinion. I deemed that he was criticising my intellectual methods and I saw immediately the flaws that had existed in my mental structure. How I wished I could escape from his presence. No truant boy in the presence of an irate master ever longed so to flee from the chastisement, as I did from that gentle and penetrating yet firm gaze. It seemed I should cry out with the pain of self-examination and scrutiny. It seemed to me as though I had possessed no intellectual merit whatever, and that in no point of human philosophy had truth ever been reached by me. I considered my time had been wasted while I stood there before his eyes. And all the splendid visions I had on earth for ameliorating the condition of man by codifying and changing the laws seemed the veriest nonsense. Then after the utmost humiliation, I thought—and thought gave me strength to meet his gaze—at least I have been true. If my convictions had been sadly faulty I had not shrunk from what I believed to be right. And then there came a look of tenderness in his eyes, and I felt that I was in the position of a favored pupil and friend. He talked to me in the language of the spirit, which is thought, and asked me if I wished to be gradually instructed in the methods of my new-found life. Swiftly, as if with the power of his will and mine, for I found now that when I willed to do anything I immediately had the power to do it, he passed on, I remaining by his side, until upon a little higher eminence than the one where we had both stood I saw an assemblage of people. There seemed multitudes there; and around shining centers, that were in every direction, there seemed groups of people gathered, as if listening or discoursing. This, he said, was the general council of his sphere, wherein were discussions as by teacher and pupil of the great questions of philosophy. Here persons were instructed as to the methods in which they should teach other spirits; or certain persons were dispatched to earthly spheres to see if they could make impressions there. I found there was a shining centre awaiting him and he took his place among the group that seemed his pupils, after having first exchanged some words with another spirit whose name I did not then know. But finally the groups seemed to disperse and the conversation ended, and, without knowing the cause, I was not then aware of much that they had said, and we passed on.

This finished my first interview with my guide. But subsequently, and in other interviews, I received what I shall now proceed to tell you. I was permitted to view the spheres of Spirit life from the stand-point of the spirit, instead of that of earth, as I had previously reviewed them. I noticed when viewing these that above the earth there were dark patches of clouds, somewhat like the spots upon the sun. These seemed to hover over the great centers, the habitations of man. But these spots were not so numerous nor extensive as I first supposed on my entrance to Spirit-life. But I found the atmosphere of darkness surrounding the earth was probed here and there by points of light. I said, "What lights are those?" My guide replied: "Those are points of spiritual impressions wherein the Spirit-world has made encroachments upon the clouds surrounding the earth, and you may be sure wherever a point of light appears there is a center for spiritual action. It may be the assembly of the nation. It may be the cottage of the lonely peasant. But a spirit is acting upon the earth; there must be whenever you see that point of light." I had then revealed to me the fact that these spheres or shapes of light were like inverted cones, the point of which seemed to rest upon some mind on earth or near them, shedding an aura of spiritual light. And the base or larger portion of the cone seemed to be connected with some spiritual sphere. He said to me, "That was the manner in which it impressed your mind when upon earth. You were the point of the cone; the light gradually centered there from my mind to yours and from my sphere, and that made the power or battery, spiritually speaking, through which it communicated with you." I looked around and saw numbers of these cones, from the spheres of light which I had visited previously, directed toward the earth. I saw that it was sometimes directed towards a minister in the pulpit, and sometimes towards the man of science in his studio; but sometimes it was directed towards an assembly of people where some person was discoursing upon the powers and beauties of Spirit-life. But in every instance it betokened the constant and increasing power of the Spirit world. I visited then, after having inspected the lowermost stages of Spirit life which I have previously described, the next sphere, which is that of transition between the earth's atmosphere and the first sphere of the interstellar spiritual existence. This is mostly the sphere of spiritual or moral healing for all who are ready to pass from the earth's atmosphere, and who have been earth-bound, entering that spiritual healing.

Dr. Benjamin Rush, formerly of Philadelphia, was the first to whom I was introduced in this sphere. His particular supervision of it seemed to extend over a vast region; and for every form and shape of healing the atmosphere seemed adapted and the scenery blended. There were criminal asylums instead of prisons. As there seemed to be an asylum for souls. I said, "What is this?" He said: "It is for the morally and spiritually infirm." Then I said: "Do you have any prisons or jails?" "The prisons are near the earth and its sphere. Every soul that is earth-bound is in prison. But when they enter this sphere it is into an asylum that they come." Then I said: "You don't believe that crime should be punished?" He said: "We believe that crime is the result of mental disease. You would not punish a man for the head-ache or fever? You would not cause him to be hung because he had a broken limb? How then do you punish him, for his moral faculties are maimed?"

A new light dawned upon me. I had been lenient to criminals because I pitied them, but I had been severe upon crime. Could it be possible that all the earthly methods were wrong, and that here I found in the second stage of Spirit life that human justice was at fault? The word justice seemed to pale in my mind, and there came out another word more shining and beautiful, which was that of charity." And I found that in this sphere of mental and spiritual healing, all who were maimed or spiritually deformed were received, and whatever their crime or insanity or error had been, of whatever kind, they received the best instruction necessary to relieve them.

You know that in well regulated hospitals the wards are removed as far as possible from one another, and indeed if it were possible it would be well that every patient should be isolated. In this moral and spiritual asylum I found that whosoever was very weary or had been tempted by mingling with mankind, was placed in some sequestered, cool retreat, surrounded by every influence that would lead them away from the thought of their deformity. We generally punish criminals on earth by reminding them constantly that they are criminals. We generally take opportunity when inspecting prisons or visiting criminals to tell them how dastardly is their crime, and how dreadful is their sin, and I found here that there was no such method. But the greatest precaution was taken not to affect to know, even, of the offense, which the prisoner had committed. And if there was a positive moral obliquity, the more tender were those in attendance of them.

You know it is customary in good society to ignore physical defects. If a blind person is near you, you all seek by every possible means to cause him to forget his blindness. You enter into conversation with him, and praise his thoughts and words. Morally this is not done upon earth. People reprobate one another for moral blindness. In Spirit-life I find that he who is morally blind is treated with the same tenderness that you, in good society, treat those physically infirm. An infirmity is never referred to. He has the defects of an immoral constitution to outgrow and overcome, and when he becomes strong enough his own consciousness becomes the greatest motive for reform.

The spirits will soon enough after find out their deficiencies. It is because of the manner of arousing his combativeness that a man will adhere to character most frequently. I have in my own earthly experience met with prisoners, when I was engaged in prison reform, whom I was satisfied would reform if released from confinement in the penitentiary. I have myself aided in the release of such persons, well knowing that by their bondage they would only be hardened more and more.

I found this method carried out in Spirit-life to the absolute extreme, and when once a spirit was admitted into this healing sphere there is no reproof for or thought of his offense or imperfections. I found that whatsoever would tend to alleviate the suffering, that was unconsciously brought to bear upon the mind. If a mother had been made insane upon the earth by the loss of her child, I found that mental equilibrium was restored, not all at once, by bringing the child into her presence, but by placing her in some position where she could see the child playing far off. At last the child would be brought near her. Whatsoever soul in Spirit-life could work the healing balm on the criminal and sinsick soul, that spirit was summoned from his or her abode to be the attendant upon the suffering one. You can judge of the methods of that sphere when I tell you that all seems silence and perfection, governed by the calm will-power and single action of this individual mind. But Dr. Rush told me that what I saw was only one of the smallest portions of that healing sphere. That he carried his soul into the work, in the Spirit-life. You well remember when the cholera broke out in Philadelphia,

[Concluded on page 343.]

BOOK REVIEWS.

TRUE SPIRITUALISM. By Norman Leander. Paper, 25 cents; cloth, 50 cents. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

This is a beautiful little brochure of seventy two pages, full of thought, an epitome of Spiritual Philosophy, so thoroughly condensed that it scarcely allows of quotation. It may be safely pronounced one of the best if not the best statement of Spiritualism published. It is a book a Spiritualist may place in the hands of a skeptic with just pride, as a thorough presentation of his belief. Its object is to answer the question, "What is Spiritualism?" The author does not think the "exposure" throw doubt on the genuine manifestations. "Truth never suffers; its march is onward, its force irresistible. Error, fanaticism, and credulity at intervals appear to overwhelm, it, but the apparent triumph will be of short duration; the latter must perish."

The teachings of Spiritualism are presented in nineteen propositions, which form the subjects of all too brief chapters of proof and illustration. Space will not allow their full quotation, but the following will show the truly philosophical spirit which permeates the whole.

If we felt disposed to criticise, all our objections against the book would fall on the first proposition,—

"That there is one vast sea of life, ever-flowing from the great first cause, the Divine mind, the great Spirit,"—in illustrating which he says:

"Now if we can comprehend a great ocean of light emanating from the grand centre, containing within it life, law, order, cause, effect and purpose, we need go no further. Outside of this all is myth."

But although we do not sanction the use of the term God, we certainly will not dispute with him definition. Indeed, it may fall in its ultimate grasp of the "grand centre," which use like a pulsating heart or brain in the vortex of the Universe, but we cannot grant this to be a sublime image worthy of the Infinite it strives to portray.

In this ocean of life we observe order, law, effect, and beyond, like billows one beyond another, causes in an illimitable series. Between our mortal shore line and the pulsating centre which forces these waves of causation onward, is an infinitude we can not bridge. It is a vast unknown. Shall it be called God? So has it always been, and hence the subject of endless misunderstanding.

The following concise statements appeal to the understanding with axiomatic force:

"21. Past forms of matter are the result of the operation of natural laws, unseen vital force, invisible powers, operating in this sea of life, under the guidance of Infinite Wisdom, for a purpose.

"22. That these forms of matter, from the lowest to the highest, came into existence in accordance with the laws of necessity in the Divine plan.

"23. The great centre of all things being spiritual, all power is necessarily spiritual.

"24. That the body being but matter, is form a covering for the spirit by the operation of natural law, in accordance with the requirements and necessities of each individual for its use, serve its purpose, and then by the operation of the same law, its use, disintegrates and fades away. The living organized spiritual being remains and is immortal, having continued identity, mental and moral growth.

"26. That growth and development is the law of the human being and is the endless progressive destiny of all.

"27. That happiness and misery depend on the growth and development of moral purity.

"28. That man as the offspring of the Divine, has within him a germ of divinity, which is ever prompting him towards perfection, and that all evil in man is a want of harmony with his divine principle, caused by an undeveloped mental and moral condition.

"29. That in proportion to man's moral purity will be his happiness here and hereafter."

Truly the author says:

"Man needs no science but a knowledge of his own nature to prove immortality."

The author seems to disparage "materialization and moving of heavy bodies," and even to doubt their possibility.

He says on page 39:

"That nature's laws can be suspended and held in abeyance by spirits to such a formidable extent, needs confirmation from a very high authority." That clairvoyants see spirits proves nothing for they see with their spiritual perception.

Yet he quotes from a communication to explain how "materializations" are accomplished by the spirits, from which we gather that he places this whole list of phenomena among the as yet undetermined subjects, which await more complete investigation. In this he is seconded by many able Spiritualists. His test for manifestations is severe, but none too much so to give full value to the genuine.

"19. Very few mediums who follow the exhibition of spirit manifestations as a business are reliable. They are generally complaint the will and wishes of those who patronize them. Every honest investigator will acknowledge this to be true.

2nd. When mediums are scrupulously exacting about certain arbitrary "conditions," to be observed by the circle, it is not a favorable sign of honesty."

"3rd. When darkness and music are required for the display of the spirit manifestations, the investigator may be assured that imposition is about to be practiced.

"4th. When spirits refuse in any way to identify themselves, give evasive answers to plain questions, or the communications they give are shrouded in mystery, it is very seldom that the medium is not an imposter."

These tests are in some respects too severe, especially that relating to darkness and music, although those elements have been much abused by mediums.

The evidences produced by investigators of the "materializations" and the phenomena of moving and supporting ponderable bodies by spirit influence are too strong to be gainsaid, even if we allow for the accumulated chaff, which at times almost conceals the moiety of grain.

THE IDENTITY OF PRIMITIVE CHRISTIANITY AND MODERN SPIRITUALISM. By Rev. Geo. Crowell, M. D. Pp. 318. 8vo. Published by the author, N. Y. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

The second volume of this admirable work just issued from the pen of this able exposition of the first, and even more interesting, being the ripened fruit, of one of the most able, and earnestly minded advocates of Spiritualism. Dr. Crowell writes in a style pleasing to all classes of readers. He is never high flown, never bombastic, always discursive, indulging in no cant or dogmatism. He is always generous, impartial, accurate, and charitable towards others. He goes straight forward with the work in hand, finishing with his rests. There is no time lost by introductions or conclusions. He hits the mark, and having done so, is content.

The reader is at once impressed with the conviction that a master mind has set itself to work, and that that mind is thoroughly persuaded, and honest in its purpose. The written page is the shadow of the strength which indited it.

Dr Crowell never forgets the amenities of refined authorship. He treats those who dissent with him, with a courtesy which never falls him, and his criticisms are impartial and appreciative. The presentation of the claims of Modern Spiritualism and the tracing of the great streams of light which appear to be of the vague and misty past; the illustration of its connection and similarity with primitive Christianity, could not have fallen into better hands. As he sets forth in the preface, he does not compare these as "systems," but in their phenomena, their principles and fundamental teaching" they are the same, and that the creeds and various dogmas, and doctrinal views which have originated and become incorporated in the Church, constitute no essential part of true Christianity, but on the contrary are corruptions of it, and have been the means of leading Modern Christians from the simple and grand spiritual truths, which give force and vitality to teachings and example of Jesus and his disciples. "When the phenomena of the Bible as a whole are revived," "the doctrines and teachings * * * of the New Testament which are reaffirmed and retaught by Modern Spiritualism."

The twenty five chapters are devoted to spirit writing, levitation and conveyance by spirit power, materialization, clairvoyance and somnambulism, clairaudience, dreams and visions, trance and ecstasy, Holy Ghost, heresies and contentions, prayer, the ministry of angels, death, the Spirit world, (four chapters,) Spiritualism and the Church (three chapters,) Spiritualism and Science, (two chapters,) conclusion with principles of materialization. In treating all these great subjects, the author begins by tracing out illustrative phenomena in the Bible, which, he says, "I think may fall in its ultimate grasp of the "grand centre," which use like a pulsating heart or brain in the vortex of the Universe, but we cannot grant this to be a sublime image worthy of the Infinite it strives to portray.

In this ocean of life we observe order, law, effect, and beyond, like billows one beyond another, causes in an illimitable series. Between our mortal shore line and the pulsating centre which forces these waves of causation onward, is an infinitude we can not bridge. It is a vast unknown. Shall it be called God? So has it always been, and hence the subject of endless misunderstanding.

The following concise statements appeal to the understanding with axiomatic force:

"21. Past forms of matter are the result of the operation of natural laws, unseen vital force, invisible powers, operating in this sea of life, under the guidance of Infinite Wisdom, for a purpose.

"22. That these forms of matter, from the lowest to the highest, came into existence in accordance with the laws of necessity in the Divine plan.

"23. The great centre of all things being spiritual, all power is necessarily spiritual.

"24. That the body being but matter, is form a covering for the spirit by the operation of natural law, in accordance with the requirements and necessities of each individual for its use, serve its purpose, and then by the operation of the same law, its use, disintegrates and fades away. The living organized spiritual being remains and is immortal, having continued identity, mental and moral growth.

"25. That growth and development is the law of the human being and is the endless progressive destiny of all.

"26. That happiness and misery depend on the growth and development of moral purity.

"27. That man as the offspring of the Divine, has within him a germ of divinity, which is ever prompting him towards perfection, and that all evil in man is a want of harmony with his divine principle, caused by an undeveloped mental and moral condition.

"28. That in proportion to man's moral purity will be his happiness here and hereafter."

The following will find response in the heart of any Spiritualist:

"The fierce zeal which derives its inspiration from the erroneous conviction, that 'he who believeth shall be saved, and he who believeth not shall be damned,' should have no place in the minds of believers in our own invincible Christian faith, for we know all shall be ultimately saved. Our zeal should be based altogether on the desire to impart our knowledge to others, so that they may participate with us, and be made better and happier."

In Spiritualism he sees the only evidence of immortality, and as it convinced him of its truthfulness and converted him from Christian materialism, he desires to present it to all the world in its most pleasing and attractive aspect. In this he has succeeded, and succeeded. His work must exert a great and goodly influence over the press of the country, by which the minds of the people are in a great measure not only expressed but controlled. Its high literary merit and exhaustive compilation of evidence, must command attention, and of advancing the status of the cause.

THE GODS AND OTHER LECTURES. By Robert G. Ingersoll. Peoria, Ill: George Laurie publisher. 1876. Price, in cloth, $1.50; pp. 300. Second edition. Price $2.00. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

A new edition of Col. Ingersoll's lectures was loudly called for and has appeared in the same superb dress as the first edition, large clear type, double leaded on superfine tinted and extra heavy paper. The very appearance of the book attracts one and when a step further is taken, and the eye following the bold lines carries to the mind a burning words of a clear incisive brain, words distilled from the best thought and deepest, hardest mental labor, of the most brilliant intellect of this country; the reader must needs bid all else wait while he follows this leader, unless per chance the extreme conditions need, shall frighten him if he be at all timid and tender in his theological opinions. We differ with the author half in the lecture on Christian Religion.

We know that there is a future life for man, but had we to depend on a belief in what others said about it and ancient myths and legends handed down from the early ages, we should believe as he does. Had we not demonstrated by positive knowledge the certainty of a hereafter, we should side with the author of the "The Gods." If the Colonel will bring his highly trained and well disciplined mind to the consideration of the facts of a future life, as demonstrated daily by Spiritualism so called, and pursue his labors with the accuracy and method of a Spiritualist, he will become convinced of the truth of what he can not long conceal. In these five lectures he gives vent to his ideas of "Humboldt, Thomas Paine, Individuality, Heretics and Heroes, Mr. Ingersoll furnishes a series of the most able and eloquent discourses upon the several subjects that have ever been spoken or printed.

Though an uncompromising iconoclast when dealing with theology, tumbling down the Orthodox images regardless of who is hurt, he knows true worth when he sees it. The lectures upon Paine and Humboldt convince the reader of this. Those who have not read the book should take an early opportunity to do so, reserving their own judgement on the Colonel's opinions, as he does on the opinions of others.

Books Received.

FARM LEGENDS, by Will Carleton, author of Farm Ballads, illustrated. Harper Brothers, New York.

THE BIG BROTHER, by George Cary Eggleston. G. P. Putnam's Sons, N. Y.

VICTORIAN POETS. By Edmund Clarence Stedman. J. R. Osgood & Co., Boston.

THE SHEPERD LADY, and other Poems. By Jean Ingelow. Roberts Bros., Boston.

Magazines For January, 1876.

MASONIC JEWEL.—(A. J. Wheeler, Memphis, Tenn.) The contents of this magazine are as usual, f deep interest to the craft. This Jewel always sparkles.

THE GALAXY.—(Sheldon & Co., N. Y.) Contents. Dear Lady Disdain; Birling the Strong; The National Surveys; Woman's Occupations; Broken Date; Pleasures of Life; Tyrannic Stage; The English Interregnum, Apple Blossoms; King, Church, Nobles, and Sinecures; Madcap Violet; Among Bishops and Among Sage Leader; Drift-Wood; Scientific Miscellany; Current Literature; Mabu.

THE SCIENCE OF HEALTH.—(S. R. Wells & Co., N. Y.) Contents. From the Cradle to the Grave, or Studies for Students; The Human Physiology; Color of Complexion; What I know of Doctoring; Degeneracy Caused by Tobacco Using; Why Dolly Teeth Decay; Stairs and Sewing Machines; Logic and Hygiene; Household and Agricultural; Timely Topics; Talks with Correspondents; Voices of the People.

THE ATLANTIC MONTHLY.—(H. O. Houghton & Co., Boston.) Contents. Private Theatricals; A Painted Fan; Lincoln's Plans of Reconstruction, A Bit of Secret History; The Dead Connoisseurs' Friends; Going South; Jacques Jasmine; Ave; One of the Thirty Pieces; Sunset on the Bear Camp; The Mafia of Sicily; Old Woman's Gossip; Sonnets; The Ri-vere Catastrophe; A Familiar Letter; Four New Books of Poetry; Recent Literature; Art Education.

THE OVERLAND.—(J. H Carmany & Co., San Francisco.) Contents. Victoria and the Victorians; Love and Money; The Power of Tears; Five Miles on a Keel; Among the Ruins of Rome; The Little Troubadour; Literature and Art in California; A Quarter Centennial Review; El Cimalto Di Mi Querido; Hearts and Hands; A Russian Boat Voyage; The Bonnifield Claim; Enough; The Pit Riv-er Canon; The Pioneers of Norway Flat; The Rope Makers; In Memoriam; Poem; Prose; Etc.; Current Literature.

THE ECLECTIC.—(E. R. Pelton, publisher, N. Y.) Contents. Embellishments—The Flower Gatherers; Rhoda Washington; Ancient Ireland; Materialism and its Opponents; Sherman and Johnston and the Atlanta Campaign; The History of Tweed; Contemporary Literature; The Playing; The Elf-King's Youngest Daughter; Her Dearest Foe; Two Dames; Thorvaldsen and Andersen; The Dukes and Duke of Cities; A Roman Round Robin; O'Connellisms; The Birds of the Polar Region; Jonathan; Recent History of the Pacific Islanders; Snow Drops; Literary Notices; English Literary Notes; Science and Art; Varieties.

POPULAR SCIENCE.—(D Appleton & Co., N Y.) Contents. The Comparative Psychology of Man; The Doctrine of Nebulas in Sagittarius; Science Teaching in English Schools; Modern Biological Inquiry; The Sand Blast; Instinct and Acquisition; Fire Serpent's Dross; The Ownership of the Dead; The Relations of Women to Crime; The History of Twins, as a Criterion of the Relative Powers of Nature and Nurture; The Formation of Sand Dunes; Sketch of Sir Charles Wheatstone; Correspondence; Editor's Table; Literary Notices; Miscellaneous Notes.

SCRIBNER'S MONTHLY.—(Scribner & Co., N. Y.) Contents. New York in the R volution; Cupid and Mars; House Building; Beds and Tables, Stools and Candlesticks; Childhood's Pacles; Books and Eyes; Comfort—by a Cuffs; Gabriel Conroy; Only the Sunny Hours; The King's Christmas; Pictures of the French Renaissance; Dickens's Dickens; Pocahontas and Wales; Song; Philip Nolan's Friends, or "Show your Passports;" Vino Santo; Hilda's Little Hood; Pictures of Italian Popular Ionary Letters; The Marriage Knot; Topics of the Time; The Old Cabinet; Home and Society; Culture and Progress; The World's Work; Brica-Brac.

ST. NICHOLAS.—(Scribner & Co., N. Y.) Contents. Frontispiece; The Parable of St. Christopher; The Little Old Man in the Forest; Picnic; The Boy Emigrants; Journeying; the Day; Christmas Tablet; How Plant Come from Seeds; What Tony Did Not Do on the Birthday of his Uncle; Tom Tiddler's Ground Sublbuggledybooziedom; Christmas in the Arctic Regions; Marjorie's Birthday Gifts; Trouble Ahead; Christmas in the Far East; How Willie Coasted to Moonlight; Lost at Sea; uns de Ong Canards; Tolmette and the Elves; Good News on Christmas Morning; The Story of Jon of Iceland; A Southern Christmas Eve; Bobby and the Key-Hole; Bass Cove Sketches; Getting up in the World; Waiting for the Sleigh; Jacob and Rachel; For Very Little Folks; Young Contributor's Department; The Letter Box; The Riddle-Box.

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CHICAGO, SATURDAY, JANUARY 8, 1876.

$750 REWARD.

Is the Devil Dead?

NUMBER VIII.

We hold in our hand a pamphlet by J. Winchester, of California, claiming that a little more than 16,000 years ago a Continent existed, nearly centrally situated between the western coast of America and the eastern shore of Asia. This continent was 9,500 miles in extreme length, from north to south; and 2,000 in its greatest breadth. It stretched from a considerable distance south of the equator into the north temperate zone. The name of this continent was Atlantis; of its capital city Atlanta, Yermak was an inhabitant. With the exception of the mountainous regions, the continent was densely inhabited by a highly civilized and intelligent people, devoted to the arts and sciences, agriculture and religion. Its position upon the equator, and in the temperate zone, with its ranges of snow-capped mountains, gave every variety of climate and production. Being a land then so old that its history was lost in myth, the people had attained to a degree of culture and refinement unknown in any other part of the earth, and never surpassed, even to the present day. They had, from almost immemorial ages, grown out of a condition of war into the arts of peace, and the amenities of a genuine brotherhood.

The Atlantians were a race of stalwart men and women—giants, they might be called. Seven-and-a-half to eight feet was the medium stature of the men, and from six to seven feet that of the women. Their dwellings were mostly of stone, elegant in external architectural orders, and rich in their interior furnishings and adornments. Their utensils were, among the higher and more wealthy classes, almost wholly made of the precious metals; even those intended for culinary purposes being made of, or lined with silver. Atlanta, the capital, was located on a very large landlocked bay, situated on the western shore, about midway of the continent, north and south. The city was built in a circular form, of hewn and cut stone, marble and porphyry. A large area in the center contained the Palace of the Chief of State, together with the Government building, and the Grand Temple, devoted to religious rites, presided over by the High Priestess Asalia. A broad circular avenue surrounds the space devoted to government and religious purposes, from which, like the spokes of a wheel, radiated the streets leading to the suburbs. At suitable distances were other circular avenues, ring after ring, reaching to the outer limits, and from each circular avenue radiated additional streets. The city, including its closely built-up suburbs, contained a million of people; to which the population of villages, within an easy distance, added several hundred thousand more. Such is Mr. Winchester's description of this wonderful country.

All at once this continent was submerged, and not one human being residing thereon escaped to tell the particulars of the awful catastrophy. Now comes another philosopher, and predicts that at no distant day, on account of the constant accumulation of water around the South Pole, that when this vast body of aqueous fluid has reached a certain point, the balance of the earth must suddenly be destroyed, and produce one of those grand cataclysms which before now altered the whole face of the globe. All these examples illustrate in the most beautiful manner the unstable character of all things connected with our solar system, just as if the Devil is kicking up a muss continually, and that the supervising God of the Universe has not the power, intelligence and sagacity to manage things just as he should. It seems as if wrecks were being made constantly! A train of cars crowded with human beings, or an ocean steamer loaded down with the same, may be wrecked, and the utmost consternation be caused! But when one of God's earthly world for example—is knocked into "smithereens," leaving no one to tell of the catastrophe, then you have a first class wreck—one eminently well calculated to inspire us to inquire, "Is the Devil Dead?"

Calamities have been frequent in this solar system, and greater ones are yet to come, unless disturbing influences are banished. Prof. R A Proctor claims that the Moon has passed through all the stages of planetary life, and is now dead, ready to be buried in the grave yard of worlds. Jupiter and Saturn are in the earlier stages of development, and the Earth, Mars, Venus, and Mercury are far enough advanced to be the habitations of man. The Moon being dead, it is, of course, gradually disintegrating, like a human corpse.

An old Professor at Marseilles, France, says that we "may expect the final disruption to be so violent as to project some portions of the Moon clear out of its orbit, and down upon us with consequences of the most serious character." Such an impact, he claims, if it were of sufficient force, might in turn, dislodge the earth from its orbit, send it headlong into the sun, or careering into the distant fields of space, or it might come with a velocity sufficient to plough holes into the interior of the surface and let out enough of the molten lava there confined to deluge the earth. This reflection is sufficient to stir up some sanatic emotions to rise within us at the wondrous, but most damnable arrangement made for making a first class wreck at the expense of the children of earth! This instability disarranges everything, and is well calculated to convince any one that the Devil is not dead, and that God is inadequate to manage the affairs of earth so that disastrous wrecks will not occur.

Another distinguished savan, whose erudition enables him to grasp intricate questions, intimates that serious disasters must eventually arise, in consequence of the shrinking of the earth, causing, of course, certain portions of it to rise—for instance, the Atlantic ocean, which will discharge its waters, perhaps, over various portions of North America. He is succeeded in his disastrous prediction by one who has mathematically demonstrated that the earth is gradually ceasing its daily revolutions, and that in the course of a million of years or so, it will stand as still as a balky horse, or a sulky, contrary, immovable mule. But according to the opinion of J. A. Duran, an eminent French scientist, our earth will endure for some time yet. He says there is reason to suppose that the duration of the world will be 1,296,000 years. This is really consoling, to know that we will not be compelled to subsist upon it when it becomes a corpse, and drag out a miserable existence, either living in perpetual darkness, or with the hot rays of the sun continually shining down upon us.

The instability of individuals, communities, tribes, nations, empires, etc., is one of the distinguishing characteristics of this world of ours—nothing fixed—nothing definitely established in any conceivable direction. A verdant island blooming with tropical flowers and productions, and teeming with human life, has been covered with the waters of the ocean in a single night. Disasters are not confined to single individuals, but whole nations have been wrecked, and a planet knocked into countless fragments, or sent careering through space. Many stars located on ancient astronomical maps have disappeared like Sir John Franklin in the Arctic seas, and never been heard from. The universe itself seems to be sadly out of joint, and disasters constantly occurring among the stellar orbs. One of the stars in the constellation of Andromeda was consumed by fire, like the massive buildings in Chicago. The regularity of clock work characterizes nothing on this terrestrial sphere. The struggle for existence and subsistence is illustrative of the instability of all things! Droutha, grasshoppers, potatoe bugs, chinch bugs, etc., are all engaged in a deadly warfare against humanity.

If no contending power that is constantly at work interfering with the happiness of mankind, why all this unrest? Why all this discord, why such antagonism? Is discord harmony misunderstood? Is the divine architect of the universe engaged in *supplanting* his own works—in destroying nature, wrecking continents, sending myriads of locusts to devour the crops of the husbandman and cause actual starvation? Does he build only to destroy? Does he make a human being happy, and then send a pestilence to render him wretched and impoverish his children? It is not reasonable to suppose that a Creator would destroy or supplant his own works, or starve those whom He had created! Is it not more in consonance with reason and philosophy to believe that behind all this discord, cause there is an intelligence, combining the elements of a God and the attributes of a Devil?

There is an intelligence connected with that murderer's knife, that destructive gun, that avenging stiletto, that dose of poison that is sent on its mission of death; and is there not an intelligence that superintends the creation, growth, and decay of worlds, and is intimately connected therewith, as the murderer is with the razor which he uses to cut the throat of a companion? You must not separate a supervising intelligence from this earth of ours as it goes careering through space! *That which* made this earth, whether matter, God, he, she, or it, must from the very nature of things possess intelligence, or *blind force*—which is absurd!

Ascending from matter, as Darwin says, coming through all of the lower animals, is man! He is a reflection of an unseen intelligence, that is not altogether good, nor altogether evil. If a reflection of an intelligence altogether good, he would never be actuated to commit any of those fiendish crimes that characterize the human race at present! He comes from a discordant source, where antagonistic elements unite in infernal orgies, and dance a carnival of hellish sin! There is from the very nature of things, an evil influence that in some men predominates, and induces them to murder! You are not perfect, because you did not originate from perfect conditions! The earth which sends forth rapacious snakes, lizards, crocodiles, wild beasts, and locusts, can not give birth to a well organized human being.

In ancient times, in those days of huge monsters and extraordinary rapacious wild beasts, the earth gave expression to human beings who corresponded therewith—they were coarse, brutal, savage, ate prisoners of war, destroyed the aged and helpless, laid no local governments, and lived in caves and holes in the ground. Humanity corresponds with the conditions that produce them. If nature is brutal, rapacious, and violent with her earthquakes, simoons, tornadoes, epidemics, etc., human beings will simply express the same qualities.

Humanity has yet to fully appreciate that man is merely a reflection of the conditions of the physical world! The millennium can never be ushered in, when the lion and lamb will lie down together, and man *is* not at all, until *nature passes the way!* In the early planetary growth, the earth was a monstrous savage, and one of its present inhabitants could not have inhaled its atmosphere for a single day. Its product, its crop of human beings, were like itself—savage! We must consider this fact then, that outward life that moves in the shape of human beings on the earth's surface, is only a reflection of the inner planetary life, the womb from which they directly springs.

The idea of evil ever permeating the human mind, in the ancient Egyptian Religion, we find that Typhon (or Set) as given forth by the historian, was the manifestation of the abstract idea of evil, as Osiris was of good. It is abundantly illustrated in the early sculptures that they were regarded as brothers, as parts of the same divine system, and both worshiped as gods. Their names are sometimes interchanged, as if synonymous, in the titles of the older kings; and Typhon is represented in attendance with other gods pouring from a vase the symbols of life and power over the newly crowned king. At a later period evil was resolved into sin; Typhon was confounded with the snake giant Apophis, the enemy of gods and men, and no longer received divine honors. His name and square-eared figure were effaced; he ceased to be esteemed a necessary antagonistic companion to Osiris, and came to be regarded as acting in opposition from his own free will, and he was expelled from the Egyptian pantheon.

(To be continued.)

Can They Afford to do So?

Can the Methodist Church afford to endorse those of their ministers, who willfully malign the character of so noble a man, and one who has so faithfully worked for them a *third of a century*, as Rev Samuel Watson? The Jews maligned the character of the gentle Nazarine. They said all manner of evil things about him and finally preferred charges against, and convicted him of treason, aye, more, when the Governor would have pardoned him, they said nay, "pardon the thief, but crucify Jesus"—the man without guile.

Let the following be read, and when read contrast the doings of the Methodist Conference, with that of the *Sanhedrim* that passed sentence upon Jesus, and tell us how he would have faired under a change of *sense* from the Jewish to the Methodist tribunal.

While 1900 years has made a grand progress with the arts, sciences, and philosophy, but little progress is manifested by the strict adherants to Religious dogmas.

The power to crucify and burn heretics is denied them, but to revile and say all manner of evil things about a brother who differs with them in faith, is adhered to, as if it were a Christian virtue.

OUR VISIT TO HELENA.

(From the American Spiritualist Magazine.)

Rev. R. W. Massey of the White River Conference, having published in the Nashville *Christian Advocate*, over an anonymous signature, a number of falsehoods in regard to us and the *Magazine*, and after using every means in our power to have him make the *amends* honorable, and he refusing, we notified his Presiding Elder that a charge should be preferred against him at the Conference.

The Helena *World* thus speaks of our visit there:

"Rev Samuel Watson, one of the greatest representatives of Spiritualism in the country, preached at the court house in this city, on yesterday, at 11 A. M; and also yesterday evening at 8. It would be useless for us at this time to discuss the sermon at length. In the last sermon the reverend gentleman was listened to with great attention by a very large audience. He is talented as an orator, and shows a mind endowed with a great deal of "worldly" the gathering of a half century's reading and thought. However much we may differ from Mr. Watson in the views enunciated by him, we at the same time have the liberality in our composition to give him credit for honesty of thought and earnestness of principle.

"It is urged by many that the man is crazy. Such may be the case, but he argues very sensibly for a lunatic. We are no Spiritualistic follower, but believe that every one should have the liberality about him or her to hear every doctrine preached. We are told that the reverend gentleman will visit us again at an early day." His coming at this time was most inopportune, as the Annual Conference of the Methodist Church was in session, and he could not receive that attention which would have been paid him had he made his visit at some time when the people were not engaged with something else.

This is an explanation of our "inopportune" visit to see what action this Conference would take in this matter. That our readers may know what we did, we give our letter to his Presiding Elder:

Memphis, Sept 4, 75

Rev. J. W. Boswell.—*Dear Sir.*—I deeply regret the necessity of preferring a charge of publishing a falsehood by one of the preachers of your district, Rev. R. W. Massey, over an anonymous signature of "* * *" what he must have known to be false, in regard to the *Magazine* favoring free love. There are several falsehoods in his article, but I let them pass, and refer only to this one: "Every page abounds in the language of infidelity and free love." I send you by this mail all the numbers of the *Magazine*, that you may examine them for yourself, and see if there be free love taught anywhere from January to September.

I have used every means in my power to get him to correct the error; even suggested that he might get Dr. Summers, the editor, to do it, and that would be satisfactory; but this he declined to do, which leaves me no other alternative only as above indicated, or submit to the charge he makes against the *Magazine*.

I am, Yours Truly,
SAMUEL WATSON

Just before the time for the meeting of the Conference we received an answer to our letter, apologizing for the long delay, acknowledging the receipt of the *Magazines*, and stating that he would prefer the charges against Mr. Massey, if we still desired it. We were at the Conference on the morning of the meeting, and were surprised to hear, by the reading of the JOURNAL, that R. W. Massey's character had passed soon after the opening of the Conference.

Mr. Boswell saw us after the adjournment, and informed us it was too late to prefer the charge against Mr. Massey. Our reply to all the preachers who spoke to us about the matter was: "If you can stand it, I can." We wish now, in conclusion, to tell Mr. Massey condemn himself by putting his own words in opposition to his charge. He says: "As to our publications, about which he said, so-will-that you would bring mediums,' etc.; 'that in five years the Methodist Church would all be with 'you, etc., etc., these statements were made from hearsay, of course." In another letter he says: "I tell you again, were matters of hearsay. The charge of free-loveism seems to be the principal one to which you except. I was governed in this statement by popular impression. How does' this state ment tally with the other statement, that on every page of the *Magazine* was the language of infidelity and free love? We have, over our own signature, in the Nashville *Christian Advocate* denounced the communication of Mr. Massey as "false and slanderous," and are responsible for what we write or say. If the White River Conference, with a knowledge of these facts, are disposed to whitewash him, we repeat here what we said to the preachers, "if they can stand it, we can." His location may be the best thing that could be done with him.

EASTERN WONDER WORKERS.

The Magic of the Fakirs and the Spiritualism at the Western World.

Col. H. S. Olcott addressed a large audience in the Brooklyn Institute last evening. His subject was "Eastern Magic and Western Spiritualism." Premising that the contempt, assumed coldness, and derision which always follows the avowal of unfashionable belief would be his share, the lecturer promised that it would not be his fault if he did not give the enemies of Occultism and Spiritualism something to ponder over and explain away. There is a satisfaction in knowing that, when nothing at all that can be said about the mysticism of the one and the frauds of the other, both can better afford to enter the field of controversy than either of their antagonists. Every existing religion is the direct descendant of ancient Theogonies, and the phenomena of Spiritualism are as old as the race itself. Savants of European reputation have lately seen the Fakir at work, and have witnessed some of the phenomena of Oriental magic. The Fakir seems to defy daylight; he has seven glasses and some garden mould with which he fills the glasses; a piece of bamboo is thrust into the mould, and a fig leaf is impaled on each stick. The fakir, standing four paces distant, remains motionless for some time, pointing his hand toward the leaves until they flutter, rise up the sticks to the top, and fall motionless to the ground. No text exposes the occult force, even when clean glasses are brought, and the sticks and leaves are prepaled by the skeptical spectator.

The fakir offers to be the medium of a communication from any deceased friend. A savant throws into a bag a lot of copper type, and picking them out one after the other without looking at them, the leaves rise and fall at certain letters come out, and by so doing spell the name and date of death of an old friend of whom he was thinking. The lecturer then described a number of feats performed by the so-called Eastern magicians, which were similar in many respects to the manifestations of the latter day mediumistic power, the only difference being that the Oriental magic is better and more varied in its manifestations than is American Spiritualism. It furnishes the clue to every single miracle of the Bible. We can not learn how raps are made, furniture moved, communications written, pictures produced, how clairvoyants see, or how spirits of the dead and the living are materialized by reading RELIGIO-PHILOSOPHICAL JOURNALS. That knowledge comes only with the study of books, and many of them. The magician, the medium, the wise, the educated man not only knows the potencies of nature, but knows how to employ them and make them do his bidding as a child is governed or a horse is broken.—*New York Sun.*

REMARKS.

There is no doubt in our mind that very much of, so-called, *Eastern Magic* is the result of spirit power through mediums, commonly called *Fakirs*.

Much light is being shed upon that subject, through Modern Spiritualism.

The RELIGIO-PHILOSOPHICAL JOURNAL is an exponent of the *Philosophy of Life*, and weekly gives the readers well written articles, whose authors are among the observers and best thinkers of the age. Whatever has transpired in past ages—in Hindostan, Egypt, Scandinavia, Ancient Brittan and America—so far as records are preserved—are subjects of daily research. In addition to all this, we publish the intelligent communications of spirits, whose experience is a guarantee that what they say, is worthy of note.

These articles reach the scrutinizing eyes, and intelligent understanding of at least *one hundred thousand minds each week*. Hence it will be seen that Col. Olcott is mistaken when, he enumerates certain things which he has learned by studying "RELIGIO-PHILOSOPHICAL JOURNALS," but impliedly, can be by the "study of books and many of them."

Not but what books are all important for the dissemination of knowledge, but, a summary of many books are read through the columns of newspapers, by millions, while the books themselves, often reach less than thousands.

Letter from L. N. Daly.

On yesterday a number of the leading Spiritualists of Houston met and determined to form a Association for the purpose of advancing themselves and assisting honest investigators to a better knowledge of the immortality of the spirit than is afforded by doctrinal creeds.

In the past but little attention has been given to Spiritual phenomena by our citizens, but there is now a healthy spirit of inquiry caused principally by material manifestations in our midst. We have several mediums, none but well developed—the rest all very young, and promising.

It is singular that among the undeveloped ones, that the phase of mediumship with two of them, is that of materialization—one a young Miss only 12 years old; the other a young man of 18. All the phases of this feature of our Philosophy are presented in their writings.

My main object in writing this letter was for the purpose of inquiring about our organization. Would it be too great a favor to ask you to furnish us with a plan for our organization and government, and also how to form a cabinet, such as is usually used for that class of manifestations.

By furnishing the desired information you will no doubt forward the interests of your philosophy. Your paper has many readers in this locality, with a fair prospect of having many more in the near future.

L. N. DALY.

Houston, Texas.

REPLY.—The most simple form of organization that you can conceive of which will constitute a *body corporate* under your statute laws, so as to enable you to hold property, if you desire to build a meeting house or hall and to employ speakers.

In our opinion no pledges of faith should be required of members, nor should a member be excluded from the society on account of any peculiar views he may entertain.

The simple fact that the society is organized for the promulgation of Spiritualism, is sufficient to guard it against the intrusion of all other subjects not appertaining thereto.

In constructing a cabinet, it is requisite to have it, when the doors and windows are closed, tolerably tight. Build your cabinet of matched flooring, about 3 feet by 6, and 7 feet high. Place a door in the front, with a window hole in it of the size of one pannel—or 1 foot by 2 feet. Cover that opening with double thicknesses of cotton velvet, parting both ways, to the right and left. Let the curtain lap by each other and hang a foot below the lower edge of the opening so as to exclude all light from the cabinet.

When you have a materializing medium, spirits will throw the curtain aside, and show themselves at the opening—and when strong enough will throw the door open and walk out.

The Devil and his Criminal.

BRO JONES:—Some of the readers of your paper are so much agitated at the appearance of the "old, old picture" of the criminal behind the grates at the head of the article, "Is the Devil Dead," that they wish me to ask you if the hideous cut is expected to be used as a take-off of the coming year?

Very truly yours,
EDW CROSBY.

Brattleboro, Dec. 16th, 1875

We have no doubt that the appearance of that criminal caused feelings "of horror" to pervade your entire nature, and we are glad of it, providing your sympathy was so excited that you will devote all the time and means you can spare, in alleviating the suffering and conditions of just such depraved characters. The face of creation is disfigured by thousands of just such criminals, and the only way to remedy the evil, is for each one to devote his energies to illuminate the world with the teachings of the Harmonial Philosophy, and when that event shall have been fully accomplished, prisons will be turned into reformatory schools, and all depraved criminals be made better, and prepared for an advanced position in the Spirit-world. The JOURNAL is the best missionary agent to send forth to illuminate the world—to drive away its darkness and superstitids. If that figure—true to life—which defaced the fair page of our paper for weeks, will not induce our readers to do something to alleviate the unfortunate—the poor darkened mind—then its use is useless. Send us 30 cents—50 cents—$1—$1.50—$2—or $3 to scatter the JOURNAL broadcast over the land! Not one is so poor that he can't sent 30 cents to have the JOURNAL forwarded to some seeker after truth for three months.

Fraternal Call.

Mrs. H. Morse, that most excellent trance lecturer and test medium, gave us a fraternal call on the 23th ult. Mrs. Morse has for the last three years been constantly engaged in the lecture field in Iowa. Her guardian spirits She desires us to say that she intends devoting, as one of the best speakers in the ranks of true Spiritualism.

Mrs. Morse will continue to receive calls to lecture and give prompt response in regard to her ability to make engagements anywhere, East, West, North or South.

Address her in care of George Whittier, Esq., Joliet, Ill.

JENNIE LORD WEBB has at the request many friends gone to New York City for a month. She may be addressed at 453 Sixth Avenue.

Philadelphia Department

BY.................HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained at wholesale or retail, at 634 Race St., Philadelphia.

The New Year.

The swift rolling tide of time has swept another year into the irrevocable past; leaving its lingering memories of pleasure and of pain,—its impress upon the universe of matter and of mind.

We are conscious that each succeeding year has its advantage over those which had preceded it, the accumulated wealth can never be lost, either on matter or mind, even the sorrows and trials of life give tone and depth to the latter. The coming year is a peculiar one to our country, the Centennial Anniversary of its birth, and as such will doubtless be the scene of much enthusiasm.

Spiritualism has moved onward with steady and unfaltering pace during the past year; though there have been clouds, yet these have had their silver linings. Some of its earnest laborers have been promoted to the higher sphere of life; among these our good Brother Selden J. Finney, who from his new home comes to us with words of cheer. We remarked in the presence of Katie B. Robinson that it was pleasant to know that the folly, and fanaticism, and frauds that had been attached to Spiritualism must fall off, while the pure and genuine would stand firm and untarnished by these.

Taking control of the medium he said, "Well spoken, Brother; the beautiful truths of Spiritualism came to the American people over twenty-seven years ago for a purpose. They came to enlighten the minds, and feed the hungry souls that were starving for something spiritual. Spiritualism came in answer to the demands of the age; it came to satisfy the mother whose soul went out in grief for her darling. It came to relieve the wife, or the husband who had laid away the forms that were dearer to them than their lives. They had gone to their Bible, they had gone to their church, and their minister. They had heard the beautiful prayers, and they hoped that they might meet these again. But there was a loneliness when they returned to their homes where the vacant places were before them, and then they demanded some proof that they should meet the loved ones in the hereafter. Spiritualism has come to answer this demand, and millions of earth's children can tell with joy it has fulfilled its mission.

How many of us have sat in the little circles of the past quietly listening to the tiny raps, or watching the movement of the table, and as the communications were spelt out from our loved ones, how they were treasured up? How gladly we received their thoughts, and how deeply they impressed us? Then Spiritualism was indeed a blessing to us, for we knew that our angel friends, the loved ones that had gone out from our households, still lived and could come back to us. As Spiritualism progressed from time to time, we treasured up its beautiful truths, so it came forward to the platform, and many mediums and speakers were developed, and Spiritualists were a happy people; it seemed as if God's love was shining around them. Spiritualism spread all over the habitable globe. During all these years it has had its vicissitudes; clouds at times hung over it, and then bright sunshine of prosperity appeared. Amid all these it has gone on and ever on; many of its old pioneers have passed on to the higher life, and from the Spirit-world we have looked back to the dear home circles of the days gone by, and remembered them with pleasure. We see many of the noble mediums who have stood firm through all the changes, and who realise that Spiritualism has done a great work for humanity. It is not in the ranks of Spiritualists alone that this work has been carried on; spirits have gone into all departments of society, and among all people; the churches have been influenced, and their doctrines changed through our labors. Let me say to all Spiritualists and mediums, be faithful and true to that which has guided and carried you forward, and you shall know that good and true spirits are ever coming to mortals to bless them. The time is not far distant when you shall have greater proofs than you have ever had, when this sifting process which is going on, has done its work, and true Spiritualists, standing upon the platform of integrity and goodness, shall join hand-in-hand, and the work will go on, discord and inharmony shall be banished, and in the place thereof shall come peace and love. I found the bands of spirits here waiting and watching for the opportunity to carry forward the work. You know that while in the physical form I loved Spiritualism, that I often stood on the platform, and I felt that the spirits gave me power to speak for them. During the latter part of my life I was engaged in other pursuits, but I never gave up Spiritualism, and now in the Spirit-world today I feel that a congress is gathering together, that shall be able to concentrate their spiritual powers, and there shall be many awakened who will hold fast to true Spiritualism, and stand firm for it amid all the persecutions that ignorance and bigotry can bring to bear upon it."

We can endorse Brother Finney's communication, and would say that, "these mile-stones along the pathway of life" should be profitable to us as seasons of self-examination, and times when we should resolve "to come up and live a higher life."

Spiritualism has furnished millions of souls the opportunity to know how to reach that "higher life." We close with Tennyson's poem:—

RING OUT, WILD BELLS

Ring out, wild bells, to the wild sky,
The flying cloud, the frosty light;
The year is dying in the night;
Ring out, wild bells, and let him die.

Ring out the old, ring in the new,
Ring, happy bells, across the snow:
The year is going, let him go;
Ring out the false, ring in the true.

Ring out the grief that saps the mind,
For those that here we see no more;
Ring out the feud of rich and poor,
Ring in redress to all mankind.

Ring out a slowly dying cause,
And ancient forms of party strife;
Ring in the nobler modes of life,
With sweeter manners, purer laws.

Ring out the want, the care, the sin,
The faithless coldness of the times,
Ring out, ring out my mournful rhymes,
But ring the fuller minstrel in.

Ring out false pride in place and blood,
The civic slander and the spite;
Ring in the love of truth and right,
Ring in the common love of good.

[illegible] shapes of foul disease,
[illegible] the narrowing lust of gold;
[illegible] out the thousand wars of old,
Ring in the thousand years of peace.

[illegible] in the valiant man and free,
[illegible] larger heart, the kindlier hand;
[illegible] out the darkness of the land,
[illegible] in the Christ that is to be.

Letter From Wm. Fishbough.

Bro Jones:—I wish to write a few additional words upon the subject of "Occultism." Many years ago I sketched a work which would occupy a portion of the field of inquiry, but which, without modification and considerable additional research among the records, would not answer the demands of the moment. I will tell you something that has a bearing on the question of "Elemtary Spirits." In a conversation which I had through a medium, with my sweet angel some weeks ago, she told me that there were here on the earth, many human beings who, though they have dropped the bodily form, can scarcely be said to have progressed to the condition of spirits. Such, as I understood, are those who have lived in low and ignorant conditions, and who have died without any idea of, or aspiration for, Spirit-life. These generally take up their abodes in our houses, and though invisible to us, feed upon our magnetism, often causing us to feel dull and stupid, and sometimes thwarting our purposes; and causing household affairs to go wrong in various ways. All of this I can readily believe, as I have actually seen these spirits in my house, and my daughter has seen them several times. They sometimes present themselves in strange and grotesque forms, and are generally of a dark and smoky hue. Either they or some other spirits, have frequently rung my door bell, shaken my bed at night, caused their foot-falls to be heard on the stairs, the rustling of their garments to be heard as they have passed through the halls, ect. Some of them seem to know little or nothing—scarcely their own names, and I doubt whether some of them have any definite idea whether they have ever existed as men or women before or not. I can readily conceive that these spirits imperfectly understood, may have given rise to the idea of gnomes, sylphs, fairies, kobalds, dwarfs, etc., all of which have been classed, by the old demonologists, under the head of "Elemental Spirits." Now my spirit friend told me that these spirits may be really employed in our service, and that it is best both for them and us that we should thus employ them. They generally have a leader, whom we may call for aloud, and ask to manifest himself, either in some way to ourselves directly, or through a clairvoyant or medium. We can then talk to them, read to them aloud, or instruct them in various ways, and they will soon become devotedly attached to us, and will do anything for us that they can do through their magnetism in impressing the minds of others. We can send them out to a distant person to remind him of a forgotten duty, to quicken his conscience as to the payment of a just debt, to warn a friend of danger, or to perform any kindred service; they act not at all from themselves, but are under the supreme control of our will. The main secret of magic, black and white, is the secret of organizing these human spirits into great and powerful bands, attaching them to one's self, and invoking them by words and signs which they understand.

My angel friend told me that by using these spirits kindly and wisely, and teaching them by words spoken aloud, they grow brighter and brighter, and finally become able to see spirits that are above them, who then take them in charge and introduce them into the higher life.

It is my intention to put this idea to the test after I get some other matters off my mind. I have written it out so that you may think of it; and it strikes me that it may open an easy way by which we may meet all the Occultists have to say. My sheet is full and I can only add,

Yours Truly,
Wm Fishbough

Brooklyn, N. Y

A Plea for Organization

Ed Journal:—George White's communication on organization in a late number of the Journal, has the right ring. When will the Spiritualists generally take precisely the same position? It will be sometime. We have too long waited the development of more careful discrimination in the question of deciding on what is chaff and what is wheat in existing organizations. In the evolution of new thought, new light and new ideas, organization is the most powerful and efficient means. In Theology, creed has played so fearful a part that many seem slow to believe that it will not creep in and become a part of our Spiritualistic movement. In answer to this, I would inquire if any one has heard of apprehensions and forebodings that creed would creep in and become a portion of the machinery of any organization of scientists. Our Harmonial Philosophy is of the nature of science rather than Theology, therefore we need not apprehend creed tendency in our meetings and conventions. We are ready to go on with our national and other organizations at once.

E. W. Baldwin.

Milwaukee, Wis.

Contents of Little Bouquet for January, 1876.

The Visions of Joan of Arc; Through the World; Crazy Kate; A Pious Dog; An Encampment of Angels; A Wonderful Dog; Angelic Madge Martin; The Spirit at Shepherd's Hotel; Home Conveniences; Called by the Angels; "The Witches are in the House;" An Incident at Beyrout; The Old Hermit, and the Good Angel, (Illus.); A Struggle for Appearance; "Mary's Little Lamb;" The Wee Washwoman, (Illus); "The Angels had Opened to Him a Gate;" "The Angels Wouldn't let Them;" Baby's Skies; Varieties; Items for Young Theologians; Deb; What an Army of Toad-Stools Did. Editorial—The Philosophy of Life; The Pin and the Needle.

☞ Every Family of Spiritualists should take the Little Bouquet. $1 per year. Specimen copy 5 cents. Address Religio-Philosophical Publishing House, Chicago.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country, through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

Passed to Spirit Life.

Notices for this Department will be charged at the rate of twenty cents per line for every line exceeding twenty. Notices not exceeding twenty lines published gratuitously.

Passed to the higher life, Nov. 30th, '75, Ellis Fairbank, of Ripon, Wis., formerly of Waupun, in the 80th year of his age.

J. F. S.

* * *

Passed to Spirit-life, Sept. 18th, 1875, Gilbert S. Hawkins, aged 68 years.

Born and raised in Western New York; has five children in New York or Michigan. Any information wanted, address Samuel Hays, M. D., Bridgeport, Lawrence Co., Ill.

S. H.

* * *

Passed to the higher life, Sunday evening, Nov. 28th, 1875, Mrs. Eliza H. Cady, of Columbus, Pa., aged 61 years.

Mrs. C. had been a firm believer in Spiritualism for over twenty-five years, and lived during that time a life consistent with that beautiful religious faith.

Her transition was very sudden, having retired usually well at half past 9, and at 11 o'clock she was "over the river."

L. C.

Ancient Band. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents. tf

Thousands of Invalids testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her advertisement in another column.

Business Notices.

A Slight Cold, Coughs.—Few are aware of the importance of checking a cough or "slight cold" which would yield to a mild remedy, if neglected, often attacks the lungs. "*Brown's Bronchial Troches,*" give sure and almost immediate relief.

For 30 Days Free of Charge, I will diagnosticate disease. Send lock of patient's hair, age, sex, and return postage stamp. Address, F. Vogl, Boston, Mass. P. O. Box 313 Station A. n14:4

A Spirit Physician Materializes and Cures His Sick Patient.

Mrs. A. H. Robinson, Medium, Chicago:—Will you please send me some magnetised papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully,
Mrs S. I. Peck.

Topeka, Kan., April 12th, '75. Box 651

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. Robinson.—Medium.—Chicago.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain,

Yours with Respect,
Lewis C. Pollard.

Los Nietos, Cal., Oct., 3rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

Mrs. A. H. Robinson:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain,

Your Humble Servant,
Lewis C. Pollard

Los Nietos, Cal., Dec. 9th, '74.

Mrs. A. H. Robinson:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect,
Lewis C. Pollard.

Azusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium,

Religio-Philosophical Publishing House Building, Chicago.

—:o:—

Mrs. Robinson, while under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease most perfectly, and prescribe the proper remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief statement of the sex, age, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all curable cases.

Of herself she claims no knowledge of the healing art, but when her spirit-guides are brought en rapport with a sick person, through her mediumship, they never fail to give immediate and permanent relief, in curable cases, through the positive and negative forces latent in the system and in nature. This prescription is sent by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognisance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

Mrs. Robinson also, through her mediumship, diagnoses, the disease of any one who calls upon her at her residence. The facility with which the spirits controlling her accomplish the same, is done as well when the application is by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

Terms:—Diagnosis and first prescription, $3.00; each subsequent one, $2.00. Psychometric Delineation of character, $2.00. Answering business letters, $3.00. The money should accompany the application to insure a reply.

☞ Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of *reporter, amanuensis*, and postage.

N.B.—Mrs. Robinson will *hereafter give no private sittings to any one.* If privacy is required, it must be by letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of $2.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and quacks will tell you that this antidote is made from gentian root. It is false. Gentian root is no remedy for the appetite for tobacco, but it is injurious to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before imbibing the hankering desire for a poisonous weed. It is a remedy presented by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist *one thousand dollars* who will, upon analysing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address Religio-Philosophical Publishing House, Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed over thirty years.

Lorenzo Mereer.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco.

David O'Hara.

I have used tobacco between fourteen and fifteen years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

F. H. Sparks.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

G. A. Barker.

Oswego, N. Y.

Mr. R. T. Wyman, of Waukan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send me a box.

D. H. Forbes.

Oshkosh, Wis.

For sale at this office. $2.00 per box. Sent free of postage by mail. Address Religio-Philosophical Publishing House.

☞ *Agents wanted*, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. They, through her organism, treat *all diseases and cure* in every instance where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an

UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, hers is marked as a most remarkable career of success, such as has seldom if *ever* fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

Diagnosticating disease by lock of hair, $1.00. (Give age and sex).

Remedies sent by mail prepaid.

In the past two years Mrs. Morrison's Medical control has given 2337 diagnoses by lock of hair; and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

SPECIFIC FOR EPILEPSY AND NEURALGIA.

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(Concluded from page 238)

of all persons Dr. Rush was the only one that could stay its ravages.

I asked him how he did it, and he said: "I have the secret; just as I do it here. I remove all the diseased from each other. Sympathy is the cause of death in 99 out of a 100 cases of cholera. I removed families from one south or east house to another, by reason of the contagion by the lack of contiguity." This is the secret, he says, of all criminal reform. "Do not congregate criminals in aggregate masses. Jails and penitentiaries are focuses of moral pestilence, increasing crime in geometrical ratio. Wherever two criminals or three are congregated together there is an atmosphere of crime. They feed upon their sorrow; upon their condemnation; upon their being counted and every jill and penitentiary in every Christian country is a moral eye sore to the Spirit-world. Everything that induces crime, and confines it in the aggregate form becomes a source of moral pestilence to congregated cities. As for capital punishment, said this great healer, who became than to me a moral and legitimate teacher, "As for capital punishment, for every execution that takes place upon earth, one hundred murderers are created. The germ of crime, the sporadic disease, float upon the air, and fasten themselves upon those who are susceptible to them; and whoever spreads out the details of crime, whether it be with the white-winged messenger of the press or any public execution, becomes in that degree the disposer of the crime, and the crime. The methods of healing I can not now discourse upon, but I will say that as the first stepping stone there should certainly be no legislation except that which should tend toward moral healing, and I thought that the very next opportunity while I had to speak through mediums I would call upon the Spirit-world to enforce it upon the minds of legislators. That moral healing should take the place of what human legislation calls punishment for crime. I thought that the very next word I would utter in way of judgment upon human legislation and mediums, I think he said, that it must be changed and altered so as to treat criminals in the same manner that you would those physically and mentally infirm, and if you have any asylums for those who are blind and deaf, and raised letters for the blind, you must also have raised moral letters for those who are spiritually and morally blind. And this is my first advice in connection with human jurisprudence, vengeance does not belong to man! Nemesis, retribution, but to the Infinite, and that man's lesson is to be derived from the teachings of the Great Teacher, and from this message that I bear to you from the world of spirits.

"Let there be institutions not only for healing moral disease, but for preventing it. Whoever are discovered to be morally infirm in childhood, let them be surrounded and strengthened so that disease shall not make encroachments upon the mind. There will be then fewer criminals sent into the world of spirits, and the work of the great healers in the Spirit-life will have rapidly diminished."

I could say lingered longer for ages watching the process of that inimitable state, but as it was not my work nor my sphere, I could not remain, for no one is allowed to be an idler there. There are no spectators unless they can be of use, which was another lesson, since hospitals are inspected by many idlers, and I was very glad to escape from the conscious ness of my own intrusion upon the sacredness of a work in which I could take no part. But just after I had turned from the work, and what had supposed I had no work there, I saw a poor man who had been suffering the pangs of remorse, and who had taken his life seemed to fall down before me and sax forgiveness. It was some trifling offense, but it had sent him a mangled into the world of spirits, and I had been sent for, unconsciously to myself, to heal his spirit. I had done it by my presence, and when I felt that he had prostrated himself before me I did not even recollect the offense which he had committed until a long retrospect recalled it to my mind. You may be sure I forgave him. I do not take any credit for doing so, for if I could have done otherwise I certainly could not have entered that sphere. Other spheres I must pass, as time is wearing on space.

But into the culmination of this healing sphere I seemed to get a glimpse, and I saw Howard and Wilberforce and all the great philanthropists of past time, with many others whose names are sacred in human history, working out their lives there as here, in the redemption and amelioration of crime, and that sphere seemed to culminate in the light and glory of the expanding countenance of the great Healer whose touch was like magic, and who said, when the woman was brought before him, "Go and sin no more, lest a sin another you let him cast the first stone." And down through the corridor of ages that voice seemed to reverberate anew, and I wish I had a thousand tongues and myriad voices that I might communicate it at once to the hearts and minds of earth and make there as here a sphere of healing for the sick soul.

I can not on to-night give you that which I experienced in other spheres. If it is permitted I will continue my discourse on next Sunday evening, and will then give you my experiences in the sphere of justice and of wisdom and of love, by which I have been enabled to receive, but notes of which I have entered, of the fullness of their life which I hope to attain by my steady pursuit of truth and knowledge in this work.

I thank you for your kind attention. Owing to my lack of power of giving impromptu, when upon such, any address, I have been aided in this utterance by the usual guide of the medium. But all the thoughts are my own, and I breathe all my soul on the wave of spiritual life, that I would not give what I have here experienced and known, even within this brief space of time, for all the grandeur, all wealth, and fame of earth. Those souls of the rich and great, of whom I shall discourse to you hereafter, possess such ineffable treasures, that could you know of them you would straightway depart from this place with your thoughts intent on truth alone, seeking the guidance of that higher wisdom that you also might enter their condition.

SPIRITUALISM.

General Estabrook in its Defense.

[From the Omaha Bee.]

Your local last night in his exceedingly laudatory review of Prof. Baldwin's exposé of Spiritualism, he pleased to say that it has made the Spiritualists of Omaha feel sick, and suggests that the American Board of Missions allow the Professor a good salary as a reward for the missionary work he is doing. That there was in the exhibition that was amusing to the large audience assembled, is true; and that the representatives of the Christian church es, the ministers present, upon the stand as committemen, and in the audience believed with your local that the exposure made the Spiritualists "sick," and greatly rejoiced thereat, is also true. It was a matter of indifference with me, as it is with you and your local, that those to be made "sick" are a Christian class, embracing many of our most respectable citizens, who have done what neither the ministers above said nor your local have done, *honestly* as to the subject, and are most happy in the belief that visions did not cease with Isaiah; that the gift of the prophecy did not subside with Mosaic dispensation; that the book of revelation was not closing with John upon the Island of Patmos; that the gifts of healing, etc., employed by Christ and imparted by him to his disciples with the assurance that they would dwell in *them* much more abundant than in him, are not fictitious but are realized as truths to-day; that angels really came, as stated, three together, to the tents of Abraham, and talked and walked with him; that "a man" came to Jacob and Jacob wrestled with "the angel" all night, and lift his thigh was dislocated, and then erected an altar and called the place "Penial" because he had seen "God" there face to face; that the "woman of Endor" had a "familiar spirit," which, when invoked by the living Saul, brought the spirit of the dead Samuel before him with power to impart a valuable lesson, and a most startling admonition; and that many others of a like character can be cited in support of the fact, if all in detail, at the present day. I presume you will not question the right of those to enjoy this, their religion, in the manner and according to the dictates of their own consciences, and I submit whether this employment of a public newspaper to increase the disconfiture and add to the "sickness" of those of other religionists is exactly in accordance with your professed toleration and regard for religious liberty. Should any member of the Methodist band for six blue a bend attempt to make Presbyterians "sick" by holding up to the abhorrence of the multitude the performances of John Calvin, the founder of their creed, in the act of piling green wood around the body of Servitus in order to prolong the fire that was consuming him on account of a slight difference between them as to the proper interpretation of a passage of Scripture, it would be denounced by you, and the entire press had taste if not so religious. I presume that no Lutheran clergyman would serve as a committee on such an occasion, remembering that Melancthon, the co-laborer of Luther, in a letter, strongly approved this act of Calvin, and declared that had Luther been alive, he would have approved it too. Probably no Methodist clergyman would desire to be upon such a committee, although his great prototype, Wesley, was a Spiritualist, having the "rapping" constantly in his house,—as had the whole Wesley family. —and who states in his autobiography that he lived as much in the spirit realm as in the temporal.

By the way, do you suppose it ever occurred to any of the clergy on Prof. Baldwin's committee that the Spiritualists could not, even while it may expose the trick of the dishonest medium, envelope one of the most cherished reminiscences of Christ's career on earth in the same cloud of doubt? It only needed a Prof. Baldwin in that day to make the followers of Christ "sick," and to have exhibited, that he had performed the "trick" by chemical powders hidden under his finger nails. Prof Baldwin would have made "sick," those assembled at the house of Simon the Pharisee, and Peter, lying bound between two jailors, doomed to death, on account of his belief in Spiritualism—(the appearance of the martyred spirit of the martyred Christ)—by showing them that the whole thing was a trick of Peter's and that instead of being possessed with spirit power, he simply unlocked himself with a crooked wire. I will add that if, as you say, the Spiritualists are "sick," I have not met an unfortunate individual, so that convictions were not begotten by any of the extravagance to which the professor claims to expose, most of which they have never seen or heard of among spiritual manifestations; so this expose has in no degree diminished their faith. The simple rap, the spontaneous objects in a manifestly intelligence with force, now occurring in thousands of families and neighborhoods, under circumstances which rule out the possibility of fraud, have brought a quite conviction that no tricks of legerdemain and no obloquy heaped upon them by prose or pulpit, or both combined, can unhinge or impair.

E. ESTABROOK.

Omaha, Neb.

Voices from the People.

WESTFORD, MASS.—M. H. Fletcher writes.—Everybody likes the JOURNAL and LITTLE BOUQUET in this section of the country. I say God speed both.

ARKADELPHIA, ARK.—Jesse Overton writes.—The JOURNAL is fighting a good battle here, and I have no doubt of its final victory in this country.

LYONS, N. Y.—Elizabeth Gardner writes.—Your paper has sustained and strengthened me when I was in great indecision and heavy burdens, and I can never feel grateful enough to you for your kindness and long forbearance.

EYOTA, MINN.—Mrs. J. Fletcher writes.—The JOURNAL should be in every family, that they might see the darkness that surrounds them, and the halo of light that would be gathered from its pages would soon lift the scales from off their eyes.

FAIRBURY, NEB.—C. C. Boyle writes.—The JOURNAL is a power in the land; its bold and unvarnished truths are shaking old Theology from center to circumference, and is spreading glad news to many a weary soul. We esteem it very much.

SEYMOUR, IND.—Mrs. N. J. Kline writes.—I would say, that if you would send a speaker and test medium here, they would not only get paid, but you would get a hundred subscribers. I will give them a home while in the city.

WEBB CITY, ARK.—N. J. Rice writes.—The JOURNAL is indispensible with me. Enclosed you will find some "Stamps" to place to my credit. Please accept my thanks for your indulgence.

CALMER, IA.—Mrs. Potter writes.—Enclosed you will find remittance for the renewal of the JOURNAL. I have taken it one year and three months as trial subscriber, and I think I could not do long without it.

SCHUYLERVILLE, N.Y.—S. McCready writes. —Don't by any means stop the JOURNAL. I give a decided preference to it. We have a few Spiritualists here, but a great many Methodists. The Methodist minister and I have some pretty strong arguments.

HAMILTON, MO.—Dr. E. B. Wheelock writes that he is now at Hamilton, Mo., and is on a lecturing trip to the Northeastern part of the State, and thinks of visiting Kansas City, Atlanta and Moberly of Memphis, Mo. He expects to speak at many of the intervening places between these two points.

UTAH, SALT LAKE CITY.—T. C. Armstrong writes.—Dr. Chauncey Barnes has been stopping at Prof. Holmes', Salt Lake City, about a week; has spoken twice to crowded houses, and has been giving a number of very satisfactory tests in mind-reading. He leaves for Ogden this afternoon en route for California.

BOZEMAN, MONTANA.—Matthias Mounts writes.—I send you on the 26th of October a short note from my office, in the Rocky Mountains. Rose Mounts, in which she desired to state to the public through the columns of your paper, that she possesses no control tell her she can best diagnose and treat patients at a distance, for she has too many household cares to contend with.

EASTON, WIS.—Truman Ackerman writes.—It is impossible for me to enjoy life without the JOURNAL. The people here have got hell fire on the brain; some of them say very anxious to save me sent where brimstone is plenty, because I am wicked enough to read spiritual papers.

MARLIN PALLS, TEX.—A. M. Attaway writes. —If I was able, I would send for several extra copies of the JOURNAL, and give them away, for I feel the express purpose of doing all the good I can in the promulgation, sustaining and spreading the beautiful truths of the Harmonial Philosophy and immortality.

MILTON, WIS.—A. Beach writes.—Please find remittance for the JOURNAL for one year. It is too bright a light in my home to allow it to vanish in one short year. I shall do what I despise myself of other privileges for its pleasant companionship, bringing as it does bright truths to cheer the heart during our earthly pilgrimage, and leave us that the lessons learned here, however bitter, are but stepping stones to the hereafter.

IUKA, MISS.—Wm. J. Hart writes.—Please find remittance for the JOURNAL. I am too poor and money too scarce to keep up eight papers, but must have the JOURNAL for it is full of something to relieve the mind from the cares and toils of life. Spiritualism is attracting some attention in this country, but there is too much prejudice to investigate it fairly. Public sentiment is very high against it, and a man dare not speak of it for the return of mortals after what we call death, is regarded as crazy and hardly treated with respect. Max Van Pattenhofer.

HEMPSTEAD, TEX.—Wm. L. Booth & Sons writes.—We are highly pleased with the JOURNAL. We have formed a circle here, and are having a private circle in our family for development. Two or three are developing as mediums, and the circle for a few weeks, the result has been wonderful and entirely satisfactory and convincing to myself, who have confidence in such other. From present prospects we hope soon to be able to proclaim ourselves full believers in the Philosophy you teach.

DENVER, IND.—W. O. Piper writes.—I have just finished a new hall, which is dedicated to free thought. Would be glad to have some one stop as they are passing through here, and deliver a few lectures. I will furnish the hall free. I want to build up a society here; must have help to make it move. A lecturer that can give facts is what is wanted. No lecture on the Science of Philosophy has ever been delivered here. If any one feels like delivering one or two free lectures, address me at Denver, Ind., and I will make all necessary arrangement.

SOUTH UNION, KY.—W. J. McGown writes. —Your notice in a late number of the JOURNAL in reference to one Livingston, who claims to be a materializing medium traveling around to different cities, advertised extensively to do this and that, attracting a large crowd, and disgusting 99 out of 100, at his tricks to the advertising, is about correct according to my observation, as I have attended one of his séances. I think such characters are destined to do much to the cause of Spiritualism. They know very well that they can not give such manifestations, and yet continue in such conditions as is not consistent for them to obtain, traveling among a skeptic world.

CHICAGO, ILL.—Annie Lord Chamberlain writes.—In justice to B. Blatz, the artist, I think will you please correct the statement of your correspondent John W. Cochran, in regard to the spirit paintings seen at my house, which was mentioned in the JOURNAL Nov. 20th, under heading, "Among Chicago Mediums." I do not remember Mr. Cochran making such a mistake, as he had before published accounts of the paintings, and knew Mr. M. B. Starr as well as I do. In this article he credits them to Anderson. Mr. Anderson is a very good artist, and I think he can well know doubtless, draws or pencils them beautifully. I have but recently returned from my Eastern home, and cannot prove, but I believe it was me.

DES MORTE, COL.—Wm. Kendall writes.—Again your dear JOURNAL comes to us bringing the usual amount of comfort and consolation. It is like an of spiritual advancement, everywhere. Through your columns we learn of the welfare of that which is nearest and dearest to our hearts. How could we exist without you? Your presence brings joy to our hearts, coming as you do with your welcome messenger with tidings of some spiritual victory, and overflowing with sturdy blows aimed at sectarianism and its fitting mate, the God. I have been reading lately a piece written undoubtedly by a Spiritualist, a splendid idea of God as represented by the Bible. According to the Bible God is an intelligence, and must be the result of an Organism. But all organisms must cease to exist as organisms. Hence God is finite, and is no God." Keep on in your good work, old reliable, and remember you have one true friend in me.

BUSHNELL, ILL.—M. Lovely writes.—Some two months ago I was told by a friend who is somewhat of a medium, that I was, and would become a writing medium. Since then I have sat down with paper and pencil, and nearly every time the pencil would move about making marks more like a map of the Missouri River than anything else I can think of. I was sorry to find it was moved was outside of me; I am satisfied of that. Now the question that I want some of your correspondents to answer is this: Are there any hopes that I may improve so as to become a writing medium? I would rather be a good writing medium than President. I want to ask another question, or farther relate I have sent to Boston, somewhere that the spirits, at the request of some one, had imprinted the likeness of a man's face on a piece of cloth. Such a thing is possible and be under a thousand obligations to the medium who should cause such a picture to be impressed on my window. How I would like to show it to the old fogies beneath.

NEW ERA, MICH.—T. Bigelow writes.—After so long a delinquency is now sending my subscription for the good old JOURNAL, I am happy at this late date) to be able to do so. I should feel very failin the attempt to describe the pleasure the JOURNAL's weekly visits impart, and I can not do without it. I am nearly 70 years old and have to work hard to supply my daily wants. I read the JOURNAL with much interest and pride till I come to the pressing call for money from delinquents like myself, and I think—well I wonder if Dr. Jones thinks I ought to pay. I am in arrears. I must not forget to tell you the joy we experienced a few evenings past, in listening to an address through Rister Jones, at our place of Granger Hall. There are not many Spiritualists here, but Hall was filled, and I feel sure the judge the lecture was generally appreciated. She is a noble woman, an excellent speaker, and the words of truth and love fell from her lips like drops of pearl. May loving angels be ever with her and all true mediums.

MORAVIA, N. Y.—W. K. Jackson writes.—Wm. H. Eddy is now located at Morris Keeler's, Moravia, where Mrs. Andrews used to live. I think that his manifestations are wonderful. Some five to thirty spirits show themselves every evening. The Which of the Spirits seems to be enough to convince any one, to hear her pour forth language which the medium is not able to think of, let alone speak. Hosea, the little negro, appears nearly every evening in the art of shawl making and other numerous tasks, which puzzle the beholder. This medium has the new development you see your friends as they are in Spirit life, or in other worlds, clairvoyant. Mr. Eddy's residence. People coming to Moravia can be accommodated at Mr. Keeler's and at the hotels in town. Half a mile from the town stands Mr. Keeler's old Spiritual dwelling, where the manifestations take place every evening. Mrs. Della Brown Eddy's sister, will give physical manifestations, such as the shoging of hands, playing on instruments and other wonderful phenomena done by spirit power.

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BY EDWARD CLODD, F.R.A.S.

For the information of parents and others into whose hands this book may fall, it may be stated that it is an attempt, in the absence of any kindred elementary work, to narrate in as simple language as the subject will permit the story of man's progress from the unknown time of his early appearance upon the earth, to the period from which writers of history ordinarily begin.

As the Table of Contents indicates, the First Part of this book describes the progress of man in material things while the Second Part seeks to explain his mode of advance from lower to higher stages of religious belief.

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PART I.

PART II.

This little work has met with a most hearty and cordial reception from the press and the public both in England and the United States and deserves the widest circulation. The present popular price enables all to buy.

PRICE, paper, 40 cents, postage 4 cents. Cloth, 60 cents, postage 8 cents.

***For sale wholesale and retail at the office of this paper.

A Good Head of Hair Restored by a Spirit Prescription.

EDITOR JOURNAL.—For the benefit of my friends and the world, I desire to make this brief statement.

I have been almost entirely bald for about six years. Had tried almost everything that I could hear recommended, and firmly believed that nothing could restore my hair.

One year ago this month I wrote Mrs. A. H. Robinson, the healing medium, 148 Fourth Av., Chicago, as a last resort—or, rather, to please my wife.

Mrs. R. immediately prescribed for me, I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money can not buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. SMITH.

Springfield, Mo.

☞ Don't forget to send a letter-stamp to pay the postage on the answer desired.

Mr. Smith enclosed a lock of his hair, along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative (sent by mail) on receipt of a letter in the handwriting of the applicant with a lock of his or her hair. She diagnoses *each case*, and compounds the *Hair Restorative* to suit the temperament of each person whose hair is to be restored.

The Restorative *seldom fails* to reproduce a good head of hair in *less than one year*, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, 204 S. Dearborn Street, Chicago, Ill., inclosing $5.00, which covers full expenses of diagnosing, one box of the remedy, and postage.

OLD 18 NEW.

BY FRANCES M. M'DOUGAL.

There's a dark and sombre gateway
Opening to a palace fair,
Every thing with life is gushing,
Or with finest beauty flushing,
Life renewed and beauty rare,
Fill and deck that palace fair.

Beaming outward like a glory,
From the valley dark and drear,
Light in all this life is glowing,
Life in all the light is flowing,
In a torrent deep and clear,
From that ever blessed sphere.

All that's real lives forever;
That the shadows pass away
Mourn not, O thou high Immortal!
Death itself is but the portal
To a never-dying day,
Safe beyond the darksome way.

Though the greenest leaf grow yellow,
And the fairest flower must fade,
Yet the dying muse the living,
New-born life and sweetness giving,
Buds of beauty spring alway,
From the ashes of decay.

'Neath the old and rinkled visage
And the stooping form of age,
Sits the soul, sedate and grave,
Looking on the change serenely
Her material heritage
Writes on the fading outer page.

Soon, elastic fair and radiant,
From bondage she will break,
Borne to realms of bliss supernal,
Withering changed for bloom eternal,
O that peaceful shore she'll wait
Where life's quickening billows break.

Though the body lie and moulder
In the darkness of the ground,
And afar beyond thy vision
Bars the soul to realms elysian,
Mourn not, but with joy profound,
Know the dead live, the lost are found.

Purissima, Cal.

An-light and Modern Ideas of Hell.

BY M. B. CRAVEN.

History shows that the word *hell* become perverted in meaning and power by the priesthood pennation through the prevalence of cotemporary Pagan theology, and made to reach in signification beyond what it implied under Mosaic religious economy. Hence learned Hebrew scholars of the present day have no consistent name for the term as we understand it. The word occurs thirty-one times in the Old Testament, but in no instance is it shown to convey the idea of an eternal state of existence in connection with fire or punishment, only relates to some dreaded undefined depths below, to be feared as the place of the dead. The Psalmist (139: 8) speaks of it as a place of quietude, where he could make his bed in the presence of God; while New Testament theology represents it as a place of everlasting torment in fire, with the Devil and his angels. This distortion in sense, is conceded by the learned annotator, Albert Barnes, who, on Acts 2: 27, says: "The word hell, in English, now commonly denotes the place of the future and eternal punishment of the wicked. This sense it has acquired by long usage. It is a Saxon word, derived from *helan*, to cover, and denotes literally, a covered or deep place."

Modern writers, since the New Dispensation, did not use this term in any of his epistles, which conclusively shows that it did not accord with his theological views. It never thelmet occurs twenty times in the other New Testament records, and with one doubtful exception, is rendered indiscriminately from the two Greek words *Hades* and *Sheol*. But these terms are not synonymous, and the former only answers to the modern Christian idea of hell. The word *Sheol* occurs ten times in the Greek Testament; does not agree with that interpretation, and should not have been so rendered. The translators of the Scriptures besides the English (except Luther's) the distinction between these two words is carefully preserved. Thus our imperfect translation is obviously the result of following the track of Luther, who uniformly confounded them by not recognising but the extreme Protestant conceit of only two places after death—eternal happiness in heaven, or endless misery in hell. Hades, which was evidently designed to represent the mediate, or "purgatorial" state, is identified with gehenna, meaning the fixed and eternal state of torment.

The *hell*, of Scripture, comes from the Hebrew *Sheol*, which the biblical translators have sometimes rendered the grave, sometimes hell, and in a few instances the pit. Thus when Korah, Dathan and Abiram went down into sheol, or the pit, it might be considered tantamount in phraseology to the Christian idea of a descent into that unknown region denominated in their dwellings, prepared with goods and chattles for housekeeping in eternal perdition. The prophet Joneh (2: 2) probably had the most extraordinary experience in hell (if you choose to believe the story,) of any one who ever escaped from that dreadful place. By saying that he "cried unto the Lord out of the belly of hell," he plainly shows that his incarnation there was only a temporary chastisement, parallel to a sojourn in Egypt. His deliverance therefrom in answer to prayer, affords hope for sinners of the present day, if eventually sentenced to the Christian's hell—specially as Jesus admits of pardon in the future state, by specifying one form of sin for which there was no forgiveness in the world to come. Thus modern delinquents can expect for future redemption through the same mercy that disgorged Jonah from his suffocating confinement.

The doctrine of eternal hell torment formed no part of Jewish theology in the time of Jonah, for the reason that Moses failed to teach future existence in his religious jurisprudence. But when his followers subsequently become indoctrinated in spiritual philosophy, future rewards and punishment become a fundamental principal in their faith, and the word hell extended in signification to accord with such new theological ideas which they obtained through Gentile intercourse. It was next incorporated with the teaching of Jesus, and thus became an established tenet in his religious creed. Antiquity shows that this infernal doctrine, with a devil acting in antagonism to God for the ruin of the race—had its origin in the remote shades of ancient Egypt, and was a religious invention associated with theology (or mythology) for the improvement and welfare of society, before truth had acquired temporal value. Reformers then considered it prudent to instill such ideas into the minds of ignorant and credulous people to keep them from indulging in vice. The horrid suffering to be experienced by those doomed to hell was explicitly portrayed in Hindoo theology long before the Christian era, and formed an essential dogma of belief in their religious ritual. According to Christian theology, Satan will live in the future, when Christ, the good angel, will vanquish Abaddon, the evil one, whereby the gates of hell will be opened, the sufferers reclaimed, and man restored to his pristine condition in Eden. In Christian and Mahometan theology, the torment is said to be eternal. Matthew speaks of the gates that enclose that terrible place, while John (Rev. 1: 18) describes a person that has the keys. According to the Mahometan bible, "Hell has seven gates, to admit of different companies of sinners at the same time. It consists wholly of fire, above and below those who are cast into it, and is presided over by nineteen terrible angels. It throws out large yellow sparks as big as towers; and the black smoke arising therefrom, resembles black as not refreshing. The burning winds to which is subject, produces a sound like the braying of an ass. At the resurrection the wicked will be clothed in garments of pitch, bound with chains seventy feet long, and dragged into hell on their faces. They will have nothing to eat but thorns and thistles, with the fruit of the tree Al Zekum, which will not satisfy their hunger, and almost choke them when they swallow it. In order to get it down, they will have to drink boiling fluid, which will scald their throats and burst their bowels."

Such inhumanity in connection with religious sentiment was adapted only to the barbarous proclivities of the period in which it was taught, and may have been a judicious contrivance for the time; but in an age of reason and intellectual development, when ignorance and superstition are retreating before the light of science, and a critical sentiment only loses its influence, but becomes detrimental to the cause of truth and philanthropy. It is not yet avowed that Christian orthodox preachers for fear of derogating Scripture canonization; but if Moody and Sankey or any of our popular revivalists should now attempt to portray to their hearers the horrible sufferings of the damned in hell, like such prominent theologians as Edwards and Hopkins of the last century, they would soon become worthless, and instead of being greeted with crowd of audiences, would have vacant pews to face. Thus theology, to a certain extent, is financing with science, and the prospect is that a century hence, the fires of hell will not only be burnt out, but the place could be used and devoted to educational purposes for the elevation of its emancipated wretches. Its present superintendent will then be dismissed from theological services, and assigned a place among the mythological vagaries of a former age, when fear and awe cover the great incentives to virtue.

M. B. CRAVEN.

Richboro, Pa.

Honor to Whom Honor is Due.

FRIEND JONES:—Surely "the world moves," and as evidence of the fact, I think you will be interested in a tribute recently paid to a lady medium, by one of the men speakers in the Hicksite Friend's Quarterly Meeting at Crosswicks, N. J., in which the speaker used the following language:

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the many tests and communications which she gave "without money and without price," to members of the various churches as well as to those outside the churches, (often leaving her business in business hours to give communications, even sometimes to entire strangers) had made her name familiar to the community for miles around, as being a Spiritualist and a medium.

However great and grand the work that is being done by public mediums still the vast number of private mediums quietly pursuing their daily avocations, mingling in all circles and among all sects, giving daily evidence of the truth of spirit intercourse and living lives that rival those of any and every religious sect, are doing a work equally as grand and useful.

Though we may have Spirit Aids and opposers here and there among paid mediums, friend is the exception not the rule, and if we weigh the working motives, both public and private, both embodied and disembodied, we find that those who are for Spiritualism, both in numbers and influence, far exceed all the forces that can be brought against it.

SUSAN C. WATERS.

Bordentown, N. J.

A Plea for the American Spiritualist Press.

Madame Blavatski has written a letter to the editor of the *Spiritual Scientist*, page 104, which, coming from so distinguished a person, is apt to cause astonishment. The letter is rather a whining complaint, that she has been in this country, the object of cowardly, unmanneryly and malicious assaults, that she, a woman innocent of crime, had been defamed and slandered, and, moreover, for nothing but telling the truth, had been treated in a manner, which in her country, and in every other recognized as civilized, accord, she thinks, would be contemned as cowardly. This is rather strong language which ought to have been justified by facts. For such, however, the reader of Mad. B's letter would search in vain. Nobody can from this conceive the slightest idea, in what the cowardly, unmanneryly and malicious assaults upon her have consisted? If the Madame should have been personally assaulted, as she says, as a woman, a lady and a foreign-born beauty, she would certainly find a ready redress for her wrongs by going to law for assault and battery. If, however, as it seems, the attacks were only made on her in American journals, and, as she assures the reader of the *Scientist*, only for telling the truth, she ought as a voluntary sojourner in this country, which, thank God! enjoys yet a perfectly free press, bear up under such unavoidable drawbacks of our untrammeled freedom. She calls upon the editor for counsel, and hints, that such would not be permitted in her country, that is Imperial Russia, glorying in a highly constitutional, and secured, every man, woman and child even against printed ribaldry and license. This may all be very well, but suppose, that Mad. B. should really have been assaulted by our ribald and licentious spirit press—a fact, however, of which we would require some palpable proof—and suppose the foreign-born lady could not endure such qualities of our journalism, would it not be in order to remind her that every visitor in this country, whenever he feels dissatisfied with its institutions, is perfectly free to leave it at any moment, and to subside to another where he expects to find perfection?

If the Madame has been attacked only for telling life truth, and as she says, not even all the truth, we would say, "Go and sin no more with "all the truth," but at the same time to prove that it is the truth. This would certainly be the best means to restore her injured reputation in the eyes of a vast majority of American Spiritualists, who, as far as our experience goes, do not at all keep their ears closed to truth.

It was a matter of wonder to us why the editor of the *Scientist*, had these urgent complaints of his honored correspondent, the elucidation of the mysteries of Spiritualism, printed in so small and fine types, that they could easily be overlooked, as was really in our case. Our eyes were attracted on the same page by "The Magical Evocation of Apollonius of Tyana," communicated from Elphas Levi, by Madame Blavatski, which type we were duly delighted, but the pearl typed (pearls symbolize tears) complaints of the Madame entirely escaped our attention until it was pointed to them by a friend. The reader is left free to guess, whether this bashful hiding of just complaints was owing to modesty, shame and aversion of the lady, to put herself forward as a victim, or to the perhaps not unfounded, apprehension of the editor, that some of his readers would not like to see American journalism accused of "Ribaldry and License" in large type.

A STUDENT OF "OCCULTISM."

A SPECTRE IN THE WINDOW.

A Phenomenal Mystery that Disturbed the Quietude of McClellan Gulch

(From the Helena (Montana) Independent.)

It seems that McClellan Gulch has just been thrown into a state of unaccountable excitement by the appearance there of an electric spectre, demon, or whatever it may be, which camp from its propriety. The circumstances attending this remarkable episode are as follows:

Some months ago John Hewitt, a miner, sharing the cabin of William Burton, died, leaving his partner, to whom he was dearly attached, in great distress. They had come to Montana together and had never been separated for even a day; had endured privation, and had actually shared their blankets in the mines. But early in the autumn Hewitt sickened and died, and his old partner has secluded himself more and more every day. The other night the whole camp was aroused by a succession of piercing shrieks in his lonely cabin. Rushing pell-mell into the house, Burton was discovered on his knees facing the single glass window in his cabin, his eyeballs nearly protruding from his head, his hair on end, and his face white and haggard from a deadly terror.

It was some moments before he could be got to speak, indeed before his paralyzing fright could be removed. Even then he could only point to the solitary window, and muttering hoarsely, say, "Look there!" In the glass of light a human face was distinctly visible, apparently pressed against the window pane. A closer examination showed it to be the perfect likeness of John Hewitt, resembling in outline and character the negative of a photographer, but nevertheless solidly defined and shadow of the dead miner. While eating his supper Burton happened to glance that way, and was horrified at what he supposed was the spirit of his dead friend come back to haunt him. In the awful horror of the moment he shrieked aloud, but the cold but passionless face, from which his eyes never turned, still riveted his look with a stony glare.

A thorough examination revealed the facts as they are stated, the phenomenon, if it is so delibly impressed on the window pane, but the question is still unsolved, how came it there. Some suppose that during the lifetime of the deceased it must have been photographed by a shock of lightning and remained until now undiscovered, and revealed at last by an accidental glance of the surviving miner. It can only be seen at night and in the glow of the lamp, and this circumstance strengthens the theory of an electric influence. Others imagine, and argue from the above, that it is a spiritual visitation, meant to further an inscrutable purpose, which will in time be revealed.

Why I am Not a Believer.

The above was the text preached from by Prof. Underwood, at our home town, St. Charles, on Sunday, the day after Christmas. The city of St. Charles and vicinity is largely Spiritualistic, and the liberal element, when acting in concert, will outnumber any religious denomination.

The finest spiritual conventions ever held, and most frequent of any place in the Northwest, have been at St. Charles.

Very little notice had been given of Prof. Underwood's lecture, and the day was extremely inauspicious—being rainy and sleety. Yet a large congregation gave him audience.

Clergymen and church members, as well as Liberalists and Spiritualists, listened to the lecture with marked attention and deep interest, and we doubt not, many who had never questioned themselves before, upon the subject, did then wonder that they had so long taken things for granted, which are contrary to all reason, and void of all evidence of truthfulness.

It is not saying too much in favor of the lecture, when we say that it was a masterly effort and every way worthy of its author—Professor Underwood.

His reasons for *not being a believer* in the dogmas of religionists, were most cogently presented. He showed that the *Christian faith* was not only contrary to all reason, but destitute of all evidence or reliable authority. That the so-called Holy Bible was made up of pamphlets written in different ages of the world, by authors for ages past unknown, and which had often undergone changes in phraseology to suit the religious views of Monks, who for centuries, were the sole custodians of them. That their manuscripts were finally compiled into a book under Constantine, by a vote of church dignitaries, who were included or excluded, by military force. Then again other manuscripts had afterwards been added by similar votes of men, holding ecclesiastical authority. The Apocrypha, showed that there was no more evidence of the Bible's being of divine origin, than there would be if some one should compile and bind in one volume a great number of the yellow covered literature of the present day. He said the Bible was a valuable book, in showing and outlining the train of thoughts, traditions and superstitions, with *grains of realities* of remote ages.

While Prof. Underwood does not claim to be a Spiritualist, he has no opposition to make to it. As it is both reasonable and desirable, he has no arguments to present against it, but candidly seeks for more light.

The Cause Abroad.

Bastian and Taylor are in receipt of a letter from their friend A. J. Riko, an earnest and indefatigable worker in Spiritualism at the Hague, Holland, who reports the slow but steady progress of the cause in that country, and the springing forth of the good seed sown by the above mediums during their tour abroad.

Mr. Riko, the writer himself of many able works on the subject, in the French and German, as well as in the Hollandish language, is about to publish a translation of the articles of Wallace, Crookes and Varley, in combined form, to supply the demand for scientific evidence of our Philosophy. Miss Lottie Fowler, the American clairvoyant and test medium, was lately spoken of in the Hague with, and making a good impression with her newly developed physical as well as her mental powers; has done much to increase the interest in the phenomena there.

We are pleased to have such favorable reports reach us of the progress of the truth abroad, thus encouraging us to hold on, for it is but a question of time when the whole world will realize the goodness and glory of Spiritualism.

Dr. Cyrus Lord.

We attended one of Dr. Cyrus Lord's developing circles on Saturday evening, Dec. 25th, at 430 West Madison St., and were astonished at the wonderful manifestations. Bells were rung by the spirits, the guitar thrummed, the table lifted, spirits described, names given, messages written, etc., all contributing to make the affair very pleasant indeed. The Doctor is an excellent developing medium, and is doing a good work for the cause. The little daughter of A. D. Ewer wrote a letter to him through the mediumship of Mrs. Lord, as follows:

I wish you a merry Christmas once more, Papa. I came to-night because I promised you I would. I have been around with you to buy pretty things. I thank you very much for thinking of me. You do not have such pretty things as we do here. We have very pretty flowers. I have a little garden full of flowers. If I am permitted I will bring you some sometime. Give mamma and the little pet at home a kiss for Christmas, for me, your little pet in Spirit life. Grandma is here with both arms around your neck. I guess she will kiss you.

CARRIE.

THE NEXT number of the LITTLE BOUQUET will contain an excellent article on "Dreams and Sleep," that will interest the young and old alike. Send on your subscriptions, and commence with the new year. Terms $1 a year. Address the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

Take Notice.

We again direct the attention of our readers to the new spiritual departure which has been made in this city. Let it be clearly understood that there are now two societies of Spiritualists in Chicago. One meeting in Grow's Opera House, where the "social-freedomites" have been wont to congregate, and the other in the church, corner Green and Washington Streets. The latter society is composed of some of the best minds in the ranks of Spiritualism, who are more over well known citizens. These gentlemen are endeavoring to establish a Spiritual centre in this great city, a central church in fact, where Spiritualists who believe in humanity, devotion, mental culture, and self respect, may meet together on a spiritual plane of thought for mutual improvement and growth. It is the intention of the managers of this new movement to inaugurate a better state of things for Spiritualists, and thus seek the support of all who feel that the time has come for purer organizations within our ranks. The Progressive Spiritualists meet for "public worship" every Sunday at 10:45 A. M. and 7:45 P. M., in Green St. Church, and the public are cordially invited to attend. The rostrum will be occupied during the month of January by Mr. John Collier, from London, Eng., who has already won a reputation in this country as an eminent lecturer on the Spiritual Philosophy. Mr. Collier is endorsed not only by the English journals, but also by those well-known men, James M. Peebles and Hudson Tuttle, who commend him highly as a worthy man and able speaker.

There is room in Chicago for such an organization as this Progressive Society promises to be, and if it is only managed with business ability, it will soon find itself associated with the wealth, respectability and culture of the city.

We wish success to the Progressive Society, and we shall be glad to know that the Green Street Spiritual Church has large audiences, who listen regularly to the ministrations of Brother Collier from England.

Mrs. Blair, the Spirit Artist.

The above named most wonderful medium of the present age, can be addressed for a few weeks longer, and until further notice, at No. 46 Beech St., Boston, Mass.

When she gets ready to start West it will be duly announced in this paper.

In the meantime those who wish her to spend a few days in their town, on her line of the route, from Boston to Chicago, will address her as above.

Those wanting spirit paintings, will continue to send their orders to her Boston address until further notice.

MR. JOHN COLLIER from London, Eng., will conduct spiritual services, in the church, corner of Green and Washington streets, next Sunday, at 10:45 A. M. and 7:45 P. M. Morning lecture—Subject: "Ministering Spirits." Evening topic: "Old Thoughts for the New Year." The church is commodious, and well lighted, fitted with good chairs, and every convenience for the comfort of those who attend. At each of Mr. Collier's services, there is singing and recitals of spiritual poetry.

MR. C. M. MORRISON, healing medium of Boston, Mass., has received a letter dated Dec. 19th, 1875, from Decatur, Ill., containing one dollar and lock of hair of a boy ten years old, requesting a diagnosis and an answer immediately. The letter also states they fear she will neglect patients at a distance. There is no name nor directions for answers signed to the letter. Parties can have the diagnosis at once if they will let her know who to send it to. H. B. Willcox, Sec'y, Boston, Mass., Dec. 19th, 1875.

American Spiritualist Magazine.

With volume two Mr. Watson adds the word "American," to his magazine, so that hereafter it may not be confounded with the English *Spiritual Magazine*. Mr. Watson has also improved the periodical in many ways. It bears the marks of prosperity. Subscriptions received and single numbers for sale at the office of this paper. Subscription price $2.00 per year—single numbers 20 cents.

S. E. LATTA, of Friendship, N. Y., writes: "We are to have a meeting in University Hall on the first Sunday in each month during the winter. Lyman C. Howe will speak here on the 21 day of January, at 2 and 7 o'clock, and we are to permanently organize our society at that time.

Dr. J. K. Bailey.

The above named able lecturer and faithful Spiritualist, will answer calls to lecture, and can be addressed for the present at Canton, Fulton Co., Ill.

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to attend to the same without delay.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

THE ARTS, SCIENCES, LITERATURE, AND SPIRITUAL PHILOSOPHY DEVOTED TO ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows to no human shrine, seeks neither place nor applause: she only asks a hearing.

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CALVINISTIC CRUELTY.

Christian Persecutions in the American Colonies.

Protestantism on the Rack.

LECTURE DELIVERED BEFORE THE TEMPLE OF PROGRESSIVE THOUGHT BY R. T. HALLOCK.

In the early history of our country we find that the *Christian* element introduced, were, principally, of three kinds: At Plymouth and Boston, the Puritan or Calvinistic; at James town, the Episcopal or Church of England, (which latter at that time differed from the Calvinistic or Puritan but little except in forms and church government)—and at St. Mary's, the Catholic. There were other religious elements, such as Anabaptists, Quakers, Moravians, etc., but these were never acknowledged as Christian, (with the exception of the Baptists,) and the Baptists were never recognized as such until they had left all the here sies of the Waldenses, Menonites, and early Anabaptists—save the one on infant baptism—and had joined with other evangelical Christians in acknowledging the doctrines of Force in Church and State, and that of a regularly ordained and paid clergy. One of the strong evidences of the tendency of evangelicals of orthodox Christianity to run into a religion of Force and Persecution, is furnished by the history of the Baptists, who, from champions of liberty, tolerance and non-resistance, have gradually assimilated to, and are now in accord with, their old persecutors and oppressors in their doctrines of Force.

THE MONOPOLISTS OF PERSECUTION.

During the whole period of the existence of the colonies, the Christian element known as the Protestant or Reformed, Puritan or Calvinistic, had the ascendancy, power and control. The Catholics were comparatively few and feeble, and ever the objects of bitter animosity and persecution. They, therefore, had not the power, even if the disposition had existed, to organize and carry on a system of religious persecution. In fact since the latter part of the seventeenth century there could have been no flagrant cases of downright Catholic persecutions anywhere, and which we should still view with distrust and abhorrence, yet on their part to foist their dogmas into our free government, let us hope that they have seen the turpitude of their former course, and that henceforth they will acquiesce in the claim of John Calvin, that to Protestant Christianity, belonged the monopoly of Christian persecution.

GOOD WILL TO MAN BEGUN IN MARYLAND

The colony of Lord Baltimore was the first and only Christian colony that recognized religious toleration. This colony also seem to have treated the natives as human beings. In 1634 Leonard Calvert, their governor, applied to the Werowance or prince of the natives, and craved permission to settle in their country. Their prince replied: "I will not bid you go, neither will I bid you stay; but you may use your own discretion." The conduct of the colonists soon convinced the natives of the forest of their friendly intentions, and confidence was soon established. Hinton says: "The desire of rendering justice to the natives by giving them a reasonable compensation for their lands, is a trait in the character of the first planters of Maryland which will always do honor to their memory." He further says: "Circumstances favored the rapid population of the colony. From the south, churchmen drove Puritans; from the north, Puritans drove churchmen into her borders, where all were freely received, protected and cherished." In the year 1649 an assembly, composed entirely of Roman Catholics passed an act entitled: "An act concerning religion," which, after recciting that, "WHEREAS, The enforcing of the conscience Ministers of religion has frequently fallen out to be of dangerous consequence in those commonwealths where it hath been practiced, and for the more quiet and peaceable government of this province, and the better to preserve mutual love and unity among the inhabitants," they enacted, "that no person professing to believe in Jesus Christ, should be in anywise molested or troubled in respect to his or her religion, nor in the free exercise thereof, nor in any way compelled to the belief or exercise of any religion against his or her consent."

PROTESTANT PERFIDY.

The Catholics were in power in Maryland from 1634 until 1689, and all this time had tolerated different religious sects; but now the English Parliament, with Cromwell, had triumphed, and had executed the king, and there upon the Protestants in Maryland who had become numerous in consequence of liberal laws of the Catholic colony, rose in rebellion against, and overturned the government that had protected them, and Catholic Maryland was taken prisoner, and condemned to be shot, and although this sentence was not executed, he was for a long time kept in confinement. These Protestants now engaged in driving from the colony and persecuting all who would not subscribe to their strict Puritanical creed; in 1654 a Protestant assembly having been convened, an act was passed restraining the exercise of the Catholic Religion in the colony. Hinton also says: "The distractions of England finding their way into the colony, fomented a civil war, which ended in the discomfiture of the Roman Catholics. The next assembly, which was entirely under the influence of Cromwell and the victorious party, ordained that no person professing the Catholic religion should not be considered within the protection of the law; Catholics thus being ungratefully persecuted by men whom they had taken to their bosoms in a colony, which they themselves had founded: Laws unfavorable to the Quakers were also enacted. At the restoration of Charles Second in 1660 these wrongs and usurpation were righted. Philip Calvert was appointed Governor, and the ancient order of things restored. The recent usurpations were passed over by the Catholics in silence, and buried in a generous oblivion. Toleration was re established and the inhabitants of Maryland once more experienced the blessings of a mild government and internal tranquillity." Such was the language of the Protestant historian, John Howard Hinton.

MASSACHUSETTS BAY AND THE UNITED COLONIES OF NEW ENGLAND.

In 1629 the first court of the colony of Massachusetts bay, established a law, "that none should be admitted freemen, or entitled to a share in the government, be chosen magistrate, or serve as jurymen, except they be members of their church. These despotic laws appear the more atrocious when we consider that among the causes which induced these men to escape from the persecuting laws of England, Parliament had never deprived them of all civil rights for non conformity to the established church. Hinton says, "Men, thus, "at once divested every person who did not hold the prevailing opinions not only on the great points of worship, but with respect to the discipline of the church and the ceremonies of worship, of all the privileges of a citizen. Even at a later period when the colonists were compelled by the remonstrance of Charles Second to make some alterations in this law, they altered it only in appearance, and enacted that every candidate for the privileges of a freeman, should procure a certificate from some minister of the established church that they were persons of orthodox principles. An Episcopal minister is noted for having said 'that as he had left England because he did not like the Episcopacy, so they might rest assured he had not come to America to live under the lord brethren!'

COTTON'S AMERICAN THEOCRACY.

The Rev. John Cotton, the first minister of the church of Boston, at the request of the general court, framed a system of laws founded on the laws of Moses, by which the government became a Theocracy. The venerable John Higginson, pastor of the church at Salem, in a sermon in 1663, said: "The gospel of Christ hath a right paramount over all right in the world; it hath a divine and supreme right to be received in every nation, and the laws of magistracy is to bow at the name of Jesus. This right carries liberty along with it, for all such as profess the gospel, to walk according to the faith and order of the gospel. Then as it is contrary to the gospel hath no right, and therefore should have no liberty." Urian Oakes, D. D., minister of Cambridge, Massachusetts, and afterward president of Harvard College, in a sermon on election day, 1673, says: "The outcry of some is for liberty of conscience. This is the great Diana of the Apostates of this age. But remember that as long as you have liberty to walk in the faith and order of the gospel, and may lead quiet and peaceable lives in all godliness and honesty, you have as much liberty of conscience as Paul desired under any government. I look upon toleration as the firstborn of all abominations." The historian says: "In another of these election sermons, it is shrewdly intimated that toleration had its origin from the Devil, and that speech of the demoniac who cried out, 'what have we to do with thee? let us alone, thou Jesus of Nazareth.' is styled Satan's prayer for toleration."

Deputy Governor Dudley wrote:

"Let men of God in courts and churches watch
O'er such as do a toleration hatch,
Lest that ill egg bring forth a cocatrice
To poison all with heresy and vice,
If men be left and other wise combine,
My epitaph's *I die no libertine*."

Although in some localities as we have shown, Catholics had yielded to the unanswerable logic, and the proofs of the inhospitable policy of toleration, evangelical Protestants would never consent to relinquish their cherished dominion until compelled to do so by the force and the voice of an awakened and indignant public demand. Volumes might be quoted to prove that Christians fought with the utmost desperation for this Bible doctrine, that "saints only, should possess the earth," and that infidels, atheists, and heretics had no rights, that the elect were bound to respect. John Ward, of Ipswich, in 1645, published a book entitled, "The Simple Cobler of Agawam," in which is found the following sentiments on this subject:

GOD'S BIBLE DANGLING AT THE DEVIL'S GIRDLE.

"My heart hath naturally detested four things: The standing of the Apochrypha in the Bible, foreigners dwelling in my country, to crowd out natives, subjects into the corners of the earth, schismatical coins, toleration of diverse religions, or of one religion in segregate shapes. He that willingly assents to the last, if he examines his heart by daylight, his conscience will sit, and say, I am either an Atheist, or Heretic, or an hypocrite, or at best a captive to some lust. Polygamy is the greatest injury to the world. To authorize any contrary by toleration of the State, is to build a sconce against the walls of heaven to batter God out of his chair. Persecution of true religion, and toleration of false, are the two scales of Antichrist to the kingdom of Christ, whereof the last is far the worst. He that is willing to tolerate any manner of opinion, that his own may be tolerated, though never so sound, will for a need hang God's Bible at the Devil's girdle. It is said that some plead for liberty of conscience, and that it is persecution to debar them of it. I rather stand amazed than reply to it, it is an astonishment that the brains of men should be parboiled in such impious ignorance."

Here we have the earnest utterance of a true son of the church, who really believed what others profess to believe, that the cruel Jewish code was dictated to man by a merciful Creator. The doctrine of John Calvin that Protestant Christianity was entitled to the monopoly in persecution, had suffered no dilution, in its century of transmission to John Ward. The remark of Hinton, that our religion appeared the better when it was under persecution, seems to have been verified in America. The Catholic religion, from the settlement of the colonies to the adoption of the constitution, was under persecution; and despite as their church creed has ever been, Maryland was the only example of Christian toleration, unless you call Quakers and Anabaptists Christians. The conduct of the Catholics in their intercourse with the natives was humane, in comparison with the treatment they received from Protestant Christians. We have not space to pursue the subject, but wherever desires to do so will find confirmation of our remarks in a book by Robert P. Nevin, entitled, "Black Robes." We quote from one of the natives addressing the governor of Massachusetts, as follows:

"You saw me long before the French did, yet neither you nor your ministers ever spoke to me of prayer or the Great Spirit. They saw my furs and my beaver skins, and they thought of them only; these were what they sought. When I brought them many, I was their friend; that was all. One day I lost my way in a canoe, and arrived at last at an Algonquin village, where the Black Robes taught. I had hardly arrived, when a Black Robe came to see me. I was loaded with peltries. The Black Robe disdained even to look at them. He spoke to me at once of the Great Spirit, of Paradise, of Hell, and of Prayer which is the only path to Heaven," etc.

ELIOT'S CHARITY REJECTED BY THE INDIAN.

What a stinging rebuke was that to Connecticut Christianity, intended by the following incident, which I extract from the history of the United States of America:

"When the committee of ministers met at Hartford in 1657, the famous Mr. Eliot hearing of the Podunk Indians, desired that the tribe might be assembled that he might have an opportunity of offering to them the grace of the Savior." By the influence of some principal gentlemen they were persuaded to come together at Hartford, and Mr. Eliot addressed to them in their own language and labored to instruct them concerning their Creator and Redeemer. When he had finished his sermon and explained the matter to them, he desired an answer from them whether they would accept of Jesus Christ as their Savior as he had been offered to them? But the chief man with great scorn and resentment, utterly refused, and said: "The English have taken away our lands, and they are attempting now to make us servants."

It seems that the eloquence of the most humane of the Protestant ministers and the greatest friend to their race, Mr. Eliot, could not overcome the repugnance they felt, savages though they were, for the injustice with which they had been treated in all the New England colonies.

ROGER WILLIAMS—PERSECUTED BY THE PURITANS AND PROTECTED BY THE SAVAGES.

In America, as elsewhere, it is not for lack of knowledge of the principles of toleration that the bloody tenets of persecution were enacted into laws and the Christian world made to carry cruelties by Protestant evangelical Christians. "From the first settlement of the colonies," says Benedict, "there were individuals of Anabaptist belief, and the constant fear of their influence was the source of alarming apprehension to the ministers and rulers of those times." Cotton Mather, in his "Magnalia," says: "Some of the first planters in New England were Baptists." Roger Williams, one of the ablest and most distinguished advocates and champions of intellectual, religious and political freedom, landed in the colony in February, 1631 "and for fifty years, with indomitable bravery, and distinguished ability, resisted the despotic, inhuman, and proscriptive spirit of New England Puritanism. Christianity. He is said to have entered the colony a liberal Puritan. Of course such an anomaly had been hitherto unknown, and he was very soon anathematized as a heretic and a traitor. He flitted his escape to the wilderness, where he found protection at the hands of the savages, whom his Puritan brethren were burning, butchering, cheating and exterminating as children of the Devil. This sharp school of adversity and persecution soon eradicated the remaining seeds of bigotry, that an early education at Pembroke College, had sown in his youthful mind. He renounced the Puritan faith, embraced the persecuted faith of the Anabaptists. But so rapid was now his progress in intellectual freedom, that in 1640 he dissolved his connection with all Christian sects, and, like ancient Pyrrho, became a seeker or enquirer for truth; and nevermore was the bondman of sect or creed. The very persecutions inflicted by this Christian hierarchy to perpetuate its dominion over the mind and conscience, were the protestants contend, the salvation of the commonwealth that first recognized the great American idea of Liberty. Rhode Island became an asylum of refuge for persecuted victims, and the great land model of the future great Republic.

ROGER WILLIAMS MEMORY VINDICATED

It is a most significant proof of the sectarian partiality and injustice with which the writings and history of our country have been charged for nearly two centuries, when the fact is known that it was left for England's writers and historians in the nineteenth century to censure the bigoted slanders, and vindicate the memory of one of America's great benefactors, Roger Williams. John Howard Hinton, whose history of the United States was first published in 1832 says: "There is scarcely any writer than is more at variance with the sentiments or character of this eminent, though some what eccentric man, even tolerable justice. All his historians are his opponents, and they have evidently labored hard to justify the proceedings of his persecutors, while they would not conceal the uncharitable and unexceptionable character of the far greater portion of his life." The first vindication of his memory by an American, was read at an anniversary discourse before the New York Historical Society, in late as December 7th, 1818 by Guilian C. Verplanck, Esq. October, 1818 Robert Baird, author of "Wait Tyler," and about this time Poet Laureate of England, in an article in *The London Quarterly Review* said:

"If ever a Welch Fairer should write the worthies of Wales, Roger Williams will deserve, if not the first place, a place among the first, for he began the first civil government upon earth that gave equal liberty of conscience. His history belongs to America, rather than England, but we must not even thus cursorily pass by the name without a expression of respect and reverence, for he was one of the best men who ever set foot upon the new world,—a man of genius and of virtue, in whom enthusiasm took the happiest direction and produced the best fruits.

At last, however, about the middle of the present century, William Gammell, and Geo. Bancroft, have vindicated his memory. Mr. Allibone, in his "Dictionary of Authors," says:

"All that could be found of his remains was recently, May 23 1860 exhumed by the pious care of a descendant, Mr. Rundell, of Providence, and a Roger Williams Monument Association promises to spare our children the burden of a national reproach, if our fathers not much to our credit, have been found able to bear."

THE FATHER OF SIR HENRY VANE.

Sir Henry Vane, whom Francis Drake, in his "Dictionary of American Biography" says "was probably the first who laid down with precision the inviolable rights of conscience and the sacredness of religious freedom as civil authority," arrived in Boston, from England, October, 1635 and in 1636, was chosen Governor; but on his return, encountered a strong opposition from the clergy, under the leadership of John Winthrop, defeated his re-election, and he returned to England, regarding his own country as a more tolerable religious despotism than New England. Hepzibah views left him into collision with Cromwell for the arbitrary dissolution of the Long Parliament. He was committed to prison, in 1659 he became the leader of the Republican party in England, and on the restoration of Charles the Second, was committed to the Tower and executed in 1662. Tuns Charles was interdicting the New England colonies from executing heretics; and was imprisoning and executing his own subjects in England on account of their liberal views. Vane performed important service for Roger Williams in procuring the Rhode Island charter, and Mr. Williams pronounced him one of the greatest and purest of men, and the whole world seems to be held in remembrance by the people of Rhode Island.

WOMEN PERSECUTED AND BANISHED.

Anne Hutchinson, founder of the Antinomian party in the New England colony, was another distinguished victim of Protestant intolerance. She had belonged to the congregation of John Cotton in England, and with her husband arrived in Boston in 1634. Her principal crime seems to have been the asserting of Women's rights in a Christian point of view; and although Governor Vane, John Cotton, Wheelwright, and the whole Boston church, and four others, were her partisans, the country clergy and churches united against her, and in November 1637, the Ecclesiastical Synod banished her, with several of her associates, from the colony. In 1639 an attempt was made by the Baptists for an organization at Weymouth, a town about fourteen miles southeast of Boston. 8 or 10 persons were engaged were brought before the General Court at Boston. Some were fined and imprisoned, others fined and admonished, but the organization was prevented. The next year a woman of distinction, Lady Moody, who had purchased a plantation at Lynn, was hunted out of the colony for denying the efficacy of infant baptism.

THE CHRISTIAN LAW OF DEATH.

As early as 1642 this colony enacted a criminal code, containing twelve offences punishable with death. The several passages of Scripture on which the laws were founded are noted in the act as follows:

"If any man or woman shall have or worship any God but the true God, he shall be put to death. (Deut. xiii 6, Ex. xxii 20.)

"If any person within the colony shall blaspheme the name of God the Father, Son or Holy Ghost with direct, express presumptuous or high handed blasphemy, or shall in like manner, he shall be put to death. (Levi. xxiv 15, 16.)

"If any man or woman be a witch, that is hath, or consulteth with a familiar spirit, they shall be put to death. (Ex xxii.18, Levi. xx 27, Deut. xviii 10, 11.)

"TE WITH CARE—THE BIBLE IS ON CRIME.

Here our humane and modern laws, quoted from the holy Bible, the Christian laws of the Puritan colony. The history, however, continued as follows: "For the remainder (of these laws) see Levitious xx-21, 12 13 14 15, 16, also Deut. xx 11, 25, Exodus xxi 16 and Deut. x x 10, 18, 19." He adds: "Before this time inconstancy and wanton behavior had been punished with whipping at the tail of the cart; by fining, or obliging the delinquents to marry at the discretion of the particular court." Cursing and striking of father or mother, and notorious stubbornness in children after a certain age, were soon after made capital offences.

NAKED AND WHIPPED IN THE STREETS—CHRISTIAN INCONSISTENCIES.

It is somewhere asserted, and with what truth I know not, that in this process of whipping at the cart tail, the subjects, whether man or woman, were stripped naked and whipped through the public streets. One can get a good idea of another method adopted by our New England Christian fathers in dealing with delinquents by reading that manly, bold and thrilling production of Hawthorne's, "The Scarlet Letter. Is it not a conclusive proof of the continued hold that bigotry still has upon orthodox Christians, that while they are prosecuting and imprisoning not only men, but distinguished women, for publishing obscenity written in their holy Bible, they are still fighting to the bitter end those who would exclude the Bible from our public schools?

A MODEL KINGDOM OF CHRIST ON EARTH

It must also be borne in mind that under this union of Church and State in the New England colonies, this "model of the glorious kingdom of Christ on earth," as it is styled by its founders, the ministers were called to sit in council and give their advice in matters of religion and cases of conscience which came before the court; and without them the court never proceeded to any act of an ecclesiastic nature. As none were allowed to vote in the election of rulers but freemen, and freemen were required to be church members, and as none could be admitted as church members but by the consent of the elders, who first examined and then propounded them to the church, the clergy had the control of the government and voice in their appointments, and the entire power over both rulers and people. "The unity of the church and the integrity of the faith" had become the paramount law of New England in behalf of Protestant Christianity, as it had before been of Catholic Christianity in Europe.

FORTY YEARS OF GOSPEL GOVERNMENT.

Did like causes produce like effects? Let history determine. In 1643 a union was formed by the colonies of New Plymouth, Massachusetts, Connecticut and New Haven. This confederation, which continued about forty years, was called The United Colonies of New England. It was a union for mutual offence and defense, for propagating and preserving the truth and liberty of the gospel and for their own mutual safety and welfare. But each colony was to retain its own peculiar jurisdiction and government. New Hampshire had been added to Massachusetts in 1641, and in 1669 the inhabitants of the province of Maine by their own request were taken under the protection of Massachusetts.

WILLIAM'S BOOK WAR WITH DR. COTTON.

It was about the year 1643, that Roger Williams, who had come to Boston with a royal charter, published one of his ablest works in favor of religious liberty called "The Bloody Tenet, or a Dialogue Between Truth and Peace," in which work, "says Hinton, written with his usual boldness and decision, he anticipated most of the arguments which fifty yes a after attracted so much attention when they were brought forward by Locke. To this work that great Doctor, John Cotton, replied in a pamphlet entitled "The Bloody Tenet Washed and Made White in the Blood of the Lamb." In this work Cotton labored to prove the lawfulness of the magistrates using the civil sword to extirpate heresies from the commands given to the Jews by God to put all blasphemers and idolaters to death. To the objection that persecution serves to make men hypocrites, he replies: "Better tolerate hypocrites than let in wolves, bitter and thorns." The civil sword doth not so much attend the conversion of seducers as the preventing the seduction of honest minds by their means." Hinton says: "It was Williams whom he made the world antichristian," and concludes his book as follows: "The Lord keep us from being bewitched with the wrath of God's cup, lest while we seem to reject her with open face of profession, we bring her in by a back door of toleration, and so come to drink deeply of that cup of the Lord's wrath, and be filled with her plagues." The contest waxed hot, and in 1652 Williams published a counterblast reply, entitled "The Bloody Tenet, yet More Bloody." Did it have the desired effect in rendering those savage Christians more humane?

SEARCH, CONFISCATION AND BANISHMENT OF QUAKERS.

In July, 1651 Obadiah Holmes, John Clark and one Crandall, representatives of the church at Newport, R. I., at the solicitation of William Witter, a venerable Christian in the colony, who on account of advanced age was not able

(Continued on page 275.)

HOPE

BY FRANK A. MARSH

Hope's a fair and artless maiden
Folding with her little finger
To a band with treasures laden
Where we fain would ever linger.
On her brow are wreathes of flowers
In her hand a magic wand
And she lulls away the hours
Of our own dear childhood's land

She has pleasures for us mortals,
But she bids us wait awhile.
And we follow through the portals
To the magic of her smiles.
Like a rainbow o'er a river,
That recedes as we advance,
So fair Hope allures us ever
With her dreams of bright romance

In our days of silent waiting
Oft we miss the sweets of life,
Present joys we're undersating,
Nursing care and wrapped in strife.
Rouse ye while the sun is shining,
Soon will fall the silent night;
And the time of life is closing
Ever surely to our sight.

When the days of age are beaming,
And we hear the waves of time
Breaking in their fitful gleaming,
On the sands of life sublime.
Then regret springs in the bosom,
For the deeds of earth undone
When false Hope enwreathed with blossoms
Blunt our actions golden sun.

Milan, Erie Co. Ohio

Destruction of the Inquisition at Madrid.

Col. Lemanauski, formerly an officer under Napoleon, gives the following vivid sketch of a scene of which he was an eye witness:

"In the year 1809, being at Madrid, my attention was directed to a Roman Catholic Inquisition in the neighborhood of that city. Napoleon had previously issued a decree for the suppression of this institution wherever his victorious troops should extend their arms. I reminded Marshal Soult, then governor of Madrid, of this decree, who directed me to proceed to its execution on this far-famed establishment. With my regiment, the 9th of the Polish lancers, he gave me two others, one of which, the 117th, was under the command of Col. De Lile, who is now, like myself, a minister of the gospel.

With these troops I proceeded to the Inquisition, which was about five miles from the city. It was surrounded by a wall of great height, and defended by about four hundred soldiers. When we arrived at the walls I addressed one of the sentinels, and summoned the holy fathers to surrender to the imperial army, and open the gates of the Inquisition. The sentinel, who was standing on the wall, appeared to enter into conversation for a few moments with some one within, at the close of which he presented his musket and shot one of my men. This was a signal for attack and I ordered my troops to fire upon those who appeared on the wall.

It was soon obvious that it was an unequal warfare. Our troops were in the open plain, and exposed to a destructive fire. We had no cannon, nor could we scale the walls, and the gates successfully resisted all attempts at forcing them. I saw that it was necessary to change the mode of attack, and directed some trees to be cut down and trimmed, and brought on the ground, to be used as battering rams. Presently the walls began to tremble, and under the well-directed and persevering application of the ram, they soon was made, and the imperial troops rushed into the Inquisition.

Here we met with an incident which nothing but Jesuitical effronetry is equal to. The inquisitor-general, followed by the father confessors in their priestly robes, all came out of their rooms as we were making our way into the interior of the inquisition, and with long faces and their arms crossed over their breasts, as though they had been dead to the noise of the attack and defence, and had just learned what was going on, addressed themselves in the language of rebuke to their own soldiers, saying, "Why do you fight our friends, the French?"

Their intention, apparently, was to make us think that this defence was wholly unauthorized by them, hoping they should thus have a better opportunity in the confusion and plunder of the Inquisition to escape. Their artifice was too shallow. I caused them to be placed under guard, and all the soldiers of the Inquisition to be secured as prisoners.

We then proceeded through room after room—found altars and crucifixes, and wax candles in abundance—the proportions of the architecture were perfect—the ceiling and floors were scoured and highly polished—there was every thing to please the eye and gratify a cultivated taste; but we soon came upon those horrid instruments of torture of which we have been told, and where were those dungeons in which human beings were said to be buried alive? We searched in vain. The holy fathers assured us that they had been belied—that we had seen all, and I was prepared to believe it.

But Col. De Lile was not so ready to give up the search. At his instance, water was brought in and poured over the marble floor, the slabs of which were large and beautifully polished. Presently an opening was discovered, and as all hands were at work for further discovery, a soldier with the butt of his musket struck a spring, when the marble slab flew up. Then the face of the inquisitors grew pale, and as Belshazzar, when the hand appeared writing on the wall, so did these men of Belial shake and quake in every blue, joint and sinew. We saw a staircase, I descended to the table and took one of the candles four feet in length, which was burning, that I might explore what was before us; as I was doing this, I was arrested by one of the inquisitors, who laid his hardgently on my arm, and with a very demure and holy look, said, "My son, you must not take that with your profane and bloody hand; it is holy." "Well, well," I said, "I want something that is holy, to see if it will not shed light enough into this."

I took the candle, and proceeded down the staircase, when we entered a large room, called the Hall of Judgment. In the centre of it was a large block, and a chain fastened to it. On this they had been accustomed to place the accused, chained to his seat. On one side of the room was an elevated seat, called the throne of judgment. This the Inquisitor General occupied, and on either side were seats less elevated, for the holy fathers when engaged in the solemn business of the holy Inquisition. From this room we proceeded to the right, and obtained access to small cells, extending the entire length of the edifice; and, here what a sight met our eyes! How has the benevolent religion of Jesus been abused and slandered by its professed friends!

These cells were places of solitary confinement, where the victims of this most unjustifiable tyranny were confined year after year, till death released them from their sufferings, and their bodies were suffered to remain until they were entirely decayed, and the rooms had become fit for others to occupy. To prevent this practice being offensive to those who occupied the Inquisition, there were flues or tubes extending to the open air, sufficiently capacious to carry off the odor from these decaying bodies. In these cells we found the remains of some who had paid the debt of nature; some of them had been dead apparently but a short time, of others nothing remained but their bones, still chained to the floor of their dungeon. In others we found the living sufferer of every age and of both sexes, from the young man and maiden to those of threescore and ten years, all as naked as when they were born into the world. Our soldiers immediately applied themselves to releasing these captives from their chains, stripped themselves in part of their own clothing to cover these wretched beings, and were exceedingly anxious to bring them up to the light of day. But aware of this danger, I insisted on their wants being supplied, and that they should be brought gradually to the light, as they could bear it.

When we had explored these cells, and opened the prison doors of those who yet survived, we proceeded to explore another room on the left. Here we found the instruments of torture of every kind which the ingenuity of man ever invented to torture, and the sight of them the fury of our soldiers refused any longer to be restrained.

They declared that every inquisitor, monk and soldier of the establishment deserved to be put to the torture. We did not attempt any longer to restrain them. They commenced at once the work of torture with the holy fathers. I remained till I saw four different kinds of torture applied, and then retired from the awful scene, which terminated not while one individual remained of the former guilty inmates of this ante-chamber of hell, on whom they could wreak revenge. As soon as the poor sufferers from the cells of the Inquisition could with safety be brought out of their prison to the light of day, news having been spread far and near that we had come to them to release them from the Inquisition, all who had been deprived of friends by the holy office came to inquire if their friends were in the Inquisition.

O what a meeting was there! about a hundred—who had been buried alive for many years, were now restored to the active world, and some were met by a father, some by a mother, and a daughter, here a sister and there a brother, and some, alas, could recognize no friends. The scene was such as scene no tongue can describe. When this work of recognition was over, to complete the business in which I had engaged, I proceeded to Madrid and obtained a large quantity of gunpowder, which I placed underneath the edifice and in its vaults, and as we applied the slow match there was a joyful sight to thousands of admiring eyes. On it would have done your heart good to see it; the walls and massive turrets of that proud edifice were raised towards the heavens, and the inquisition of Madrid was no more.

"Church and State."

[From the Chicago Inter Ocean]

In your paper of Aug. 25, '75, there was published a letter of mine to J. L. Beveridge, Governor of the State of Illinois, entitled, "The Rights of Citizenship." No reply has been received by me. I attribute this neglect to do so, not from any lack of interest he may take in the subject, nor from any lack of sympathy with political reformers, but he has given the subject, but from his lack of time, owing to the attention he has had to give to public duty since the publication of my letter. Now that these duties are measurably lessened, he will undoubtedly have time to give the subject examination, and announce to the people, whom he represents, his views on the subject. The hope that he will is my reason for this communication.

In my letter I sought to call his attention to the action of the Roman Catholic Bishop of Alton, Ill., compelling the members of his church to withdraw their children from the public schools. I claim that it is an interference of a foreign power to deprive our citizens of rights conferred upon them by our Constitution and the Constitution of the United States, and asserted: "In thus depriving the laity of power to do good the State is deprived of strength to do evil, while the church is strengthened to do evil." Again: "If these people in obedience to these pontifical orders give up the rights of citizenship, except of so-called saints, or the superficial knowledge obtained in their schools, parochial and others, then they prove that their ignorance and superstition, become tools of designing men." Such assertions deserve some attention, and if answerable, should be answered. If true, then efforts should be made to deprive their force by the removal of their cause.

Since the publication of this letter this Romish power has manifested its intention to destroy any impediments—legal, social, moral, or political—to its accumulation of power in our country by making Cuba, and Mexico, no no part of our domain, its contiguity to us, and the fact that one man controls this entire country, is another impediment, I have given an example of the unscrupulousness of this church in its efforts to control its people there. The Montreal *Witness*, in an article entitled, "The Priest of Saurel," gives the history of a case of legal encatments to the contrary, the church granted a dispensation to a man, a member of the church, to take his own niece, nearly his mother's sister! The sale of an indulgence to violate this law is but foreshadowing the sale of indulgencies to violate all laws, civil or human. Unless stopped, how long will it be before passports to heaven like the one below, will be issued to assassins, robbers, violators of any or all laws:

PAPAL: Open to the bearer the gates of Heaven, who has died for religion.

Signed, Pius, Bishop of San Salvidor.

In our country numerous instances of its determination to violate, or destroy, could be given. Space will not permit but few to be given. In Connecticut, Oct. 13, in the town of Newton, the Romish priest, Mr. Lynch, interrupted the teacher while reading the Bible, and asked his authority for reading the Bible. He was told, it was in accordance with the Board of Education. The priest then told the children to pay no attention to the reading of the Scriptures, and said if they were punished for disobeying the rules report to him. On the 16th the Board of Education endorsed the action of the teacher. On the 22d the school house was broken into and robbed of the Bible, the leaves of which were found scattered along the road. Another Bible was procured, and on the 26th the Romish priest interrupted the teacher, a Protestant while praying, and on entering refused to pay attention while the Bible was read, and on being called to order, he said desired to withdraw, which they did. The priest then entered with the Romish children and ordered them to pay no attention to the Bible, on being ordered out by the teacher, he refused to go, and a fight occurred, resulting in the priest being put out of the school. No good man, no pure church, no true teacher of God's love, fears evil to result to children reading or hearing read to them the Bible. This was an infringement of a portion of personal rights—a direct violation of a general law. In the same State; I think, while a party was being held at a private house, a priest walked in, locked the doors, ordered the festivities stopped, and ordered all present on their knees. This was an infringement on private rights. We find the following in the *Western Catholic*, published in this city:

"No sound Catholic would enter a Protestant church or have his children go to any but an exclusively Catholic school. Neither a Protestant school nor one in which religion is ignored suits a Catholic parent or child. The former would rather allow the latter to grow up in ignorance of the alphabet than enter such a place."

Archbishop Purcell, in August last, in a church in Eaton, Ohio, speaking of a young man and member of the Romish church, who had been killed, said substantially, there was young man who fell in love with a Protestant young lady, in violation of the laws of the church, and added, "and now where is his soul? His child is being raised a heretic." Is not this an attempt of this church, through its anathemas, to prevent freedom as the exercise of its members? Is it not an effort to enslave its members, against the rights of citizens? The aggressions of this church against the rights of the state to improve the mental and moral condition of its citizens are so numerous that you can hardly read a paper without finding some effort of its authorities in that direction. Since the President's message, the articles in the newspapers of that religious faith have been particularly venomous against education of any kind. Read the following:

"The *Catholic Telegraph*, of Cincinnati, occupies over three columns in declaiming the disgust with the President's message. Its objections to it are, in brief, that it is sectarian and a bid for a third term at the Presidency; that he is emboldon the clerical opponents of the Church of Rome, and to enable 'the evangelical sects to make a last effort for existence.' It also takes pains to eulogize the Catholic educational system, and to say that the Church, if compelled to choose between giving its children a secular education or baptizing them, would prefer the latter course."

The friends of popular education, after the example set you by President Grant in his speech at DesMoines, thought you would give to the public the view of your powerful attention to this subject, but I am sadly disappointed. Yours, etc.,

J. L. RICHARDS

N. B.—It is stated that the Romish priest in your home town, Evanston, recently, refused to marry a couple because one of them was a Protestant, and they had to go to Chicago.

To the Clergy.

DEAR FRIENDS:—So I must call you, although I have been refused hearing and answer by all to whom I have applied. I think it cruel, too, for if ever man was earnest and reverential in his inquiries, I am! And first, you will not insult me by saying I have no business to inquire or reason; for those who in Constantine's day adopted one religion, had to reason, and if you say we shall not, you put us below them; and if you say, as it was never established, we shall not now question it, the argument will sustain all time-honored evils.

Not you will not say this to me, so I will proceed. Till of late, I have not once thought to question one single fact in the Gospels or Acts going to show our Lord was God indeed, or any one of the God-head. His conception, birth of a virgin; his miracles, healing the sick and raising the dead; his resurrection and ascension,—I have taken them for granted as true, never inquiring, investigating or testing the matter; for do not Matthew, Mark, Luke and John say so; also the same in the Acts? On this testimony I have submitted my reason to credit a series of statements so extraordinary, astounding, utterly incredible, contrary to my daily experience, that, had I not from infancy been familiarized with them, I must have declared any one insane who even for a moment hesitated to assert his utter disbelief in them; yet I believe them to be true, and I speak of, and trust I ever shall, yet much depends on your answer to my questions; and I assure you I stand here now alone, but as one of hundreds of thousands asking the same.

My question is simply this. Dr. Robert Hare, Profs. Wallace Crooks, DeMorgan, Varley, and no less than fifty others of the most eminent scientists the world has ever seen, together with hundreds of the most learned and most conspicuous among poets, historians, statesmen, lawyers, and men of business and others, such as Florence Cook, Mr. Ross Hitts, the Halls, Owen, Favre, Juncken, and so many others, both of our own and foreign lands, declare the phenomena of Modern Spiritualism to be genuine. We every, everywhere, ask for investigation, the keenest, shrewdest of men, who at the beginning were hostile disbelievers, have by the thousands, yearly, declared their faith in Spiritualism (i. e. the facts are genuine) yet I behold my church, my pastor, and all the other leaders of Christ, warring against, denouncing the phenomena as frauds; ridiculing them, and threatening war against those who profess to believe. The ground taken is, the whole thing is a fraud. Now I have written to, and visited a great many of the witnesses to the spiritual phenomena, and made inquiry. I can not inquire of the former five witnesses who lived eighteen hundred years ago, and who assert things much more wonderful than the Spiritualists ever claimed to do. It seems to me if I turn a dear ear to these living witnesses, it will be, in appearance at least, idiotic to credit the testimony of Matthew and John and the others; and indeed how do I know they do testify? When we are *all* skeptical as to our claims, may we not become so to our own? And do not these spiritual phenomena of to-day, prove conclusively the reasonableness of our claims to the credibility of the Gospels? One would think, in that age of iron unbelief, A. D., 1848, the gladdest sound in all nature to the fainting Christian's ear would have lifted him through inbreaking floods of glorious, enrapturing, undying light, up, up in spirit, among angels, saints, and the redeemed themselves—that which said, "Lo! here! in this little home, this humble manger, is the birth of a new belief, which, by the blessed Spirit, shall clared their faith in Spiritualism (i. e. the facts are genuine) yet I behold my church, my pastor, and all the other leaders of Christ, warring against, denouncing the phenomena as frauds; ridiculing them, and threatening war against those who profess to believe. The ground taken is, the whole thing is a fraud. Now I have written to, and visited a great many of the witnesses to the spiritual phenomena, and made inquiry. I can not inquire of the former five witnesses who lived eighteen hundred years ago, and who assert things much more wonderful than the Spiritualists ever claimed to do. It seems to me if I turn a dear ear to these living witnesses, it will be, in appearance at least, idiotic to credit the testimony of Matthew and John and the others; and indeed how do I know they do testify? When we are *all* skeptical as to our claims, may we not become so to our own? And do not these spiritual phenomena of to-day, prove conclusively the reasonableness of our claims to the credibility of the Gospels? One would think, in that age of iron unbelief, A. D., 1848, the gladdest sound in all nature to the fainting Christian's ear would have lifted him through inbreaking floods of glorious, enrapturing, undying light, up, up in spirit, among angels, saints, and the redeemed themselves—that which said, "Lo! here! in this little home, this humble manger, is the birth of a new belief, which, by the blessed Spirit, shall means that preserve your conscious self-identity, and prove that I am, I, means that you can see, feel, familiarly question, prove beyond the shadow of a reasonable doubt, that these things skepticism has so proudly ignored, declared impossible, dared us to show one instance of their happening among cultivated moderns, here they are and as proudly challenge infidelity to the combat. One would have thought this second coming of God, has been waited with joy, pride and love. Instead, how different.

I therefore simply ask you what shall such as I do in a contest that has been provoked by such such strong aggression in our churches past?

FAITHFUL.

"Startling Facts in Modern Spiritualism.

Rather a "startling" title for a book; but no candid person can read this marvelous production without being often *startled* with the conviction that the work is what it purports to be—a record of "startling facts"—and that the title truly indicates its character. Based upon the claim of being familiar with all the leading works published in the interest of Modern Spiritualism, and designed to herald its facts to the world, the author has succeeded in avow my conviction that no work was ever issued from the press that is better calculated to *stifle* and finally dissipate the skepticism of believers. For it is not merely a common place record of startling phenomena. It is a logical thunderbolt driven with an irresistible power that must astonish the most inveterate skepticism. It is not merely the recital of marvelous facts far transcending the precincts of common credibility that interests the reader, but there is a logical potency pervading every line which furnishes a rich repast to a reasoning mind. And besides this intellect is so enhanced by a pleasant, genial humor and a sparkling wit, which crops out on every page that it makes the work as fascinating as the most levity inciting romance. These rare and peculiar features of the book impart to its value not possessed by any other work. The Author brings to this task a mind of no ordinary talent, and one most eminently fitted for the work,—a mind possessing the keenest scrutiny and powers of research and logical analysis seldom equaled, coupled with a deep rooted yet rational skepticism which places its keen eyed possessor on guard against every outlook. And as well might a charlatan impostor attempt to escape the darts of death in the day of mortal dissolution as to attempt to play off a trick on such a mind and such a book.

The remarkable features I have now pointed out with others, which for want of space, forbid me enumerating, in my opinion, make Dr. Wolfe's work the most important and the most useful work to place in the hands of skeptics, and of the world, that has yet been put from the whole history of Modern Spiritualism. And I am fully impressed with the conviction that there are thousands of Spiritualists who are in possession of the means which can not be better employed than in the purchase of this book to loan to their neighbors, which will in some cases induce the borrower to buy the same after he has perused it and become convinced by facts and captivated with its logic and humor. The work ought to be extensively circulated.

ROBERT GRAVES

Richmond, Ind.

N. B. The numerous calls for THE BIBLE OF BIBLES, and the conclusion to enlarge the work before putting it to press, will compel me to postpone for a few weeks a compliance with the numerous calls to lecture in the West (amounting to nearly a hundred); but they will not be forgotten nor neglected. In the mean time let others make arrangements for cheap lectures, and let me know the state of the case, and I desire to visit all the Spiritual cases in the West. Write for circulars and particulars

K. G.

HE BELIEVES IN A GOD.

Letter From M. J. Burr.

BRO. JONES:—From time to time the readers of the JOURNAL are regaled and enlightened by atheistic effusions, making bold stabs at what the world has ever held sacred, and seeking to sap the citadel of its fondest hopes in the present and future. Amongst the most conspicuous of such productions is one in your issue of 20th inst., over the signature of S. H. Preston. This gentleman exults at the prospect of Edenic bliss when "no longer a God shall be thought of," when "that insatiate monster of Christianity," shall be swept away, and "no God" shall be instituted in lieu thereof. He next grows sublime in eulogy of infidels, and especially those who signed the Declaration of Independence find vouchsafed to us our present liberties.

Thomas Paine seems to be a favorite of his, since his was the hand that framed this time honored document. What says Paine? That man is "endowed by his Creator with certain inalienable rights." How can Mr. Preston reconcile his idea with his "No God" theory, or claim the former as a kindred spirit? Verily Paine needed no Revelation to inform him that ere one hundred years would pass, a Preston would arise and sweep all "Creators and Gods" away (No God) into the Universe. Another old ignoramus gained some notoriety about that it ce, called Washington, who not only admitted the existence of a Supreme Ruler, but actually bowed to him and worshiped the same. Yet these are the men after Mr. Preston's own heart, and who are held up as our guides by those who exclaim, "There is no God" rules the world. Consistency, thou art indeed a jewel.

Now for this "insatiate monster of Christianity" that has strewn the world with the bones of millions—what is it and from whence? Guided by the Spirit of God, it is taught, I find man endowed with five primary moral and spiritual faculties which, if legitimately exercised, lead him on that pedestal on which "hang all the law and the prophets." In other words, the moral teachings of Jesus are so many appeals to man's innate moral powers, and when man's moral and spiritual powers are fully developed, the animal portion of his nature is subjugated, and he walks triumphantly in the Christian path. Jesus never taught man that which was outside of his (man's) better nature, but invariably appealed to that which was within him. And just here, I must ask Mr. Preston, how is it possible for the legitimate exercise of benevolence, reverence, hope, spirituality and conscientiousness to work mischief to the human family, or "strew the earth with the blood and bones of millions." It seems to me the result of the exercise of those inherent faculties must bring joy, brotherly fraternity, "peace on earth and good will to men." But if such is not the case, the responsibility can not rest either on man or Christianity, but upon this "No God," which allowed us to launch forth upon life's journey with such a deficient propelling power.

Phrenology clearly indicates a worshiping faculty in man, and the universality of the present (moral idiots excepted) confirms the declaration of this noble science. Now how was it that "No God" implanted in man a diposition to reverence some God, or in other words, made an adaptation of one thing to a second, when that second never did exist? I believe in a God, whose name is Allah, Vishnu, or any of the ancient Gods of which Mr. Preston has such a poor opinion, until this mentioned both, "No God," is swept from the platter.

Yours for Truth,

M. J. BURR

Charlton, Iowa.

FROM BEYOND.

More of the Spiritual Manifestations at Terre Haute.

A Materialization While the Medium Was in Her Natural State.

It appears from the Chicago *Times* that the manifestations at Terre Haute, Ind., still continue to attract great attention. Skeptics and believers in spiritual comings and goings, night after night are seated in front of that uncouth box, called a cabinet; night after night Mrs. Stewart enters the same precisely at 7 o'clock. Twenty minutes later a voice speaks from the inside, making quaint remarks, in Indian dialect, so tempered with English that we can generally understand the meaning. It is

THE VOICE OF MINNIE,

the Indian spirit who holds the medium in a deep trance during the evening. From this time for an hour and a half, big spirits and little spirits, white spirits and black ones, walk out of the cabinet, each showing the medium plainly in view, and often rocking back and forth in her chair to impress us with the certainty of her continued though unconscious presence in her usual corner, while the spirit sings, or talks or walks about, identifying itself to its relatives or particular friends present, sometimes kissing and caressing them for a short time, and often seeming delighted to meet them.

SEVERAL NEW PHASES

of the phenomena have recently occurred that may be of interest to your readers.

AT A MORNING SEANCE,

a few days ago, just after the medium was seated, and before she had passed into a trance or had closed the door, a white cloud appeared to rise up, filling the cabinet and forming a vapory white curtain from top to bottom of the high door. While the medium and all present were expressing astonishment, it gradually changed to the form of a beautiful young lady, who walked out and fully identified herself to her father, who, by the way, is one of the wealthiest and most influential men in Illinois, as well as one of the mainstays in a prominent church. The medium was greatly delighted, as this was the first time she ever witnessed materializing, being always before in a trance during the phenomenon.

SINCE THAT OCCURRENCE,

one evening, Belle, one of the active spirits of the band, materialized in full view, and then floated up to the top of the cabinet and gradually dematerialized from her feet up, until nothing was visible but her head, and though in this condition she said, in an audible, soft voice, "You see I am up here in the top of the cabinet."

In my first correspondence from here, I mentioned

A SISTER,

who came always dressed precisely like myself, changing her costume from evening to evening to match whatever I happened to wear. She continues to do so during my present visit, even changing her mode of wearing the hair as I change, or the style of belt or collar, thus proving not only the wonderful power of return, but the fact that she attends me during the day and reads my intentions. One evening, not long since, she told me I might get on the platform. I did so, and the Indian spirit said: "Turn your back to your sister, squaw, and and see which is much big." I did so, and my sister came out and turned her back to mine, and proved to the thirty people present that she is half a head taller than I am. These same people witnessed after the seance that I am a head taller than the medium. Thus did we demonstrate that it would be impossible for the medium to personate my sister, had she been lost to sight during this experiment, which she was not.

My sister showed wonderful strength throughout this seance, coming out several times caressing and kissing me, and clasping my hands so firmly as to draw me toward the cabinet. She stood within four feet of me,

FACE TO FACE,

and sang with me in a clear, sweet voice, four verses of, "Come thou fount of every blessing;" also, the whole of the hymn beginning, "There is a happy land."

At a morning seance, she came off the platform and around to me, remaining some time, looking closely in my face and smiling. I said, "I am so glad to see you smile so happily. Do you remember what a happy laugh you used to have, and the little poem I wrote for you about it?" "Yes, I remember it all," she replied, "but I am far happier now." She also sang the song beginning, "We are coming, sister Mary," with Mr. and Mrs. Roff, of Watseka. It was sung to please their daughter Mary, who had been out previously and identified herself perfectly to her parents, both by form, feature, dress and words. They had also a son "Willie," and daughter "Frances," come out and tell their names, and caress them heartily. Several others were recognized, but as it would take two or three of your columns to give the particulars of one seance, I must only present a few important items.

These

INTERVIEWS WITH THE SPIRITS

are entertaining when viewed from any standpoint, and almost too fascinating when the deepest affection are enlistened. Let no one suppose, however, that they are conducted upon the high tragedy or funeral basis. Nothing could be further from the truth. A large per cent. of the manifestations are tinctured with the comic to such an extent that I must admit, once in awhile, at first, I felt grieved indignant at the jokes and merriment. Tears, smiles, and hearty laughter follow in quick succession, the spirits joining in each sufficiently to show intense and ready sympathy. Belle is always dignified and womanly, but sometimes laughs, and her replies are apt and witty, while Minnie continually lets fly her shafts of humorous sarcasm at somebody's expense. Not unfrequently creating so much laughter that confusion reigns. A clergyman arrives quietly, neither revealing his name, profession or habitation; and think of his surprise when Minnie reveals it all, and calls out, "Big preachem chief, what for you come here; you want big show?" Or a lady lecturer, who supposes that no one knows her, hears her name pronounced by Minnie, followed with the query, "Big talking squaw, what you think about 'em show? Me know what 'em think, 'em want to think, and 'em don't want 'em think."

Imagine the consternation of a bride, who is told that the gallant husband at her side has had three previously, and hears herself designated as "four time squaw," and "last time squaw." Again, when two dignified Quakers ask that "a Quaker squaw be sent out;" Minnie says, "That 'em kind 'em squaw you like; me send 'em out; me no like 'em hard bonnet, stiff 'em up paper round 'em head; me no wear 'em." Sure enough, out comes a tall Quakeress, taking off her bonnet and holding it up so all can see its shape, then making herself known to her friends, who are as joyfully boisterous as ever a Methodist in a revival. When they sit down, Minnie says, "Quaker chiefs, you make 'em big fuss; you much big glad. Me make all kind squaw 'em like. Medum got big store, full all kind 'em blankets."

One of the many

FUNNY INCIDENTS

is that of a lady who came again and again, having frequent consultations with her husband, who returned with affectionate blessings and advice. After the novelty and joy of the first meeting, the lady's mind gradually turned to matters of business, in which he readily prompted and assisted, with the exception of one thing. His life had been insured, and since his decease, the policy could not be found. It was natural that she should claim the benefit of it, particularly as she had nursed him through a long, offensive affliction of a cancer, until her health was broken down and her circumstances very much reduced. Whenever she touched upon the lost paper, he would vanish or become silent. Once he said: "Don't worry about that paper; it is all right." At last she demanded that he should tell her. He began as usual his affectionate terms, but she silenced him with, "That is all very well, but I am business to day, and I am going to know about that paper." "Well," he replied, with a dejected air, "I suppose you will have to know sometime, and I may as well tell you now. Do you remember that day my son John came (she was a second wife), and I made an excuse to send you down town? That day I signed the paper over to him. I know it was wrong, and will try to impress him." "Impress him!" she retorted. "Get out of my sight, you rascal. I never want anything more to do with you. Impress him! That's all nonsense; you can't do it. Don't you ever show your face to me again." "Madame Smith," he began, in an excited manner—— "Get out of here," she exclaimed, and Mrs Cleveland, the clairvoyant medium, said he went like lightning. Mr. S had a good cry over it, and the next day was ready to receive him with open arms. He came out of the cabinet and made it up with her, remarking that "he had suffered much because of the act of injustice to her, but that he was over persuaded when so ill that he hardly knew what justice was."

Last evening Dr. Pence and his wife celebrated their

SILVER WEDDING

The many beautiful presents; the gay guests, with songs and tableaux; the bountiful supper; the reading of appropriate original poems; and the congratulations, witty and wise, would make an interesting paragraph, but must give place to brief description of the family seance, held at 8 o'clock, to receive the members of the family who have passed to the spirit home. The Doctor's first wife and two children died when he was only 28 years of age. Of his second marriage there was only one child, Albert, who died early. This one has come often to the seances, and identified himself in many ways. He was the first to come last evening, and after the greeting was over, stood in the door and improvised the following

POEM,

which he also afterward controlled the medium and wrote, so you have it verbatim as it came from his tongue and pen:

The flowers you gave me will wither at last,
The songs you sing may be lost in the past,
The bells that rang so sweetly, may not ring again;
Some links must be broken in life's golden chain.

Yet, why need we mourn, looking back o'er the way,
When forth in the future such brightness may stay.
For all our losses comes something to gain,
And pleasures close follow the footsteps of pain.

O, the river that floweth forever the same,
May follow one channel and bear the one name,
But the flowers on its margin, the trees and the grass,
Forever must flow with the time that is past.
And thus our affection, the stream of the soul,
Right onward, unchanging, forever shall roll,
Tho' that which hath blossomed, once fair by its side,
May sink away slowly with life's ebbing tide.

O, why need we sorrow for the joys that are gone,
While the life o'er the river goes steadily on.

He informed us that "the poem was in honor of the silver wedding," and that he was "sorry he could not repeat it better." After he had bade us good-night, a tall, graceful young lady made her appearance, and claimed to be the daughter "Sarah." She was dressed in white, with a wreath of white flowers upon her head and a long, white veil. After she had withdrawn, Minnie said, "She wear pretty white flower and much pretty veil, because her father got a wedding." The next apparition was Sylvester, the doctor's oldest son. He had a moustache and considerable beard upon his chin. After some remarks, the Doctor asked if he might get upon the platform and see which was the tallest. This was allowed, and at the moment or approach he seemed nearly as tall as his father, but swayed and sank a little until he was nearly a head shorter. Albert marked above his head on the wall, so that we ascertained that he is a little taller than his father; and of course taller than his brother. The last that appeared announced herself as "Elizabeth, the first wife." She seemed exceedingly amiable and earnest in her greetings, and, retiring to the door, said, in low, impressive words, "I wish you all the happiness in the world on this anniversary of your wedding. May you live happily together on the earth for as many more years. Good-night." Minnie graciously informed us from the cabinet that "Elizabeth squaw not jealous." She say, "Pence, chief, he heap much handsome; he got no squaw; she glad."

THIS FAMILY SEANCE

disclosed still more clearly the genuineness of the manifestations here, for the reason that Dr. Pence is a man of reading, thought and experience. No one ever doubts his integrity in any thing. Still every sensible person must admit that if these manifestations have the least shadow of fraud upon them, he knows it. Yet upon a sacred occasion, he has a private seance; and is overcome with emotion, unable to keep hidden the tears of joy that the tender tones and the loved presence of dear ones call forth. The same is true of Mrs. Pence. No one could witness the intense love in her face and hear her mother heart, in her voice, cry out, "My boy! my darling boy!" without being forever convinced that it is a living truth to her. So it is with others, who have noted the materialization here for three years. Mr. Connor, another member of the committee, remarked, after the singing of the spirits one night, "O how glad we should be that we can die and go to the beautiful world described to us," while Deacon Hook looks with a smile of fatherly pity upon poor souls who will not accept the living manna of to day.

X.

Terre Haute, Ind., Dec. 27.

A Spirit Picture.

Allow me to draw a spirit picture which all preachers of the Gospel and all Bible worshipers ought to appreciate. They should read it carefully, and then reason with their own consciences, upon the beautiful facts therein set forth.

The chapter is made of selections from the New Testament, and I suggest that it is not so incoherent or abrupt as many of the chapters in the same volume. Those who believe that Jesus of Nazareth was a *son of man* and simply a spiritual medium, can appreciate many of his sayings. Those who believe in the saving qualities of his blood, regardless of the lives they lead, the crimes they commit, or however bad they may be, will probably not be able to appreciate the chapter. It is fair to state that Jesus being a medium, the Christ spirit being his guide, he performed many things which astounded the superstitious in his days. Therefore, it is stated in one of the verses that "Jesus found favor with God and man." He evidently gave dark seances to his immediate circle of followers, and at one of them, at least he said what I tell you in *darkness* that speak ye in the light. I understand the Spiritualists of the present day, take nothing for granted, but in the language of the Scripture, they "prove all things, and hold fast to that which is good." If human testimony of honorable and honest men and women is trustworthy, then it may be affirmed as a fixed fact, that greater things are now done, than Jesus ever did, and it is in fact very substantial proof of what Jesus himself said, as rendered in the last verse of the annexed chapter. But I will leave the chapter to the suggestions of the reader. Read, reflect, investigate.

There is a natural body and there is a spiritual body.

God is a spirit and they that worship him must worship him in spirit and in truth.

Beloved, believe not every spirit, but try the spirits whether they are of God.

It is the spirit that quickeneth, the flesh profiteth nothing, the words I spake unto you, they are spirit and they are life.

Quench not the spirit.

What I tell you in darkness, that speak ye in the light.

The wind bloweth where it listeth, and thou hearest the sound thereof, but can'st not tell whence it cometh, and whither it goeth, so is every one that is born of the spirit.

And it shall come to pass in the last days (saith God) I will pour out my spirit upon all flesh, and your sons and daughters shall prophesy, and your young men see visions, and your old men dream dreams.

I will utter things which have been kept secret from the foundation of the world.

God hath revealed them unto us by his spirit, for the spirit searches all things, yea the deep things of God.

And Jesus increased in wisdom and stature, and in favor with God and man.

And all that heard him were astonished at his understanding and answers.

And they were not able to resist the wisdom and spirit by which he spake.

Verily verily I say unto you, he that believeth in me, the works that I do he shall do also, and greater works than these shall he do.

FINIS

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CHICAGO, SATURDAY, JANUARY 15, 1876.

$750 REWARD.

Is the Devil Dead?

NUMBER 1X

Of the humors of infancy there is no end. A French newspaper gives us now a story of an infant, aged four, whose mamma thought it right to refuse the child something upon which his heart was desperately set. Finding there was no hope for him, the youngster burst into a paroxysm of tears, and exclaimed: "Well, then, what did they born me for?" In this world of ours, so prolific of calamities, hardships, and personal trials, many of mature years have asked the same question, and meditatively considered the problem of life in connection with its many disasters and disappointments! It is a waste of breath, to try and convince a person who is hopelessly crippled, that the immortal thought of Pope, that "what is is right," is founded either on philosophy or common sense. He may have the erudition of the ancient savans—the logic of a Plato, the mental acumen of an Everett, and the brilliancy of an Emerson, yet he will not receive the faith of light that emanated from the sunlike mind of the mortal Pope.

Tell the toiling, careworn sick widow, who is poorly clad, half starved, and suffering from cold, "that everything in its place is best, and that which seems but idle show strengthens and sustains the rest," and she will tell you to look at her shriveled form, her eyes no longer brilliant with the roseate hues of health, and her care-worn appearance, and she will smile incredulously at your high toned philosophical thought, and go staggering off to finish a garment for which she only receives a niggardly pittance. Tell the old pauper, who has been in affluent circumstances, and whose general knowledge is of high order, "That all are but parts of one stupendous whole, whose body nature is, and God the soul," and he will treat your assertions with contempt. Tell the woman who is being tortured day after day by a cruel inebriate of a husband, and who is living in the very midst of hell, "that discord is harmony misunderstood," and she will resent the insult with all the earnestness of an injured soul. Tell the bankrupt merchant whose children are all made paupers, and whose invalid wife is on the verge of the grave, that "all is for the best," and if he has the nerve of a brave and true man, he will spurn your teachings.

It is easy to invent "axioms," "maxims" and "brilliant sayings," and to philosophize on the beautiful order and arrangement of nature, when all is fair, and all the comforts of life smile upon you. Tell the man whom the fates ushered into the world deaf and dumb, that 'God wisely ordained all things," and he will, if he can catch your idea, clasp you by the throat and throttle you. The world has a superabundance of philosophy, that fits in the most admirable manner those whom the troubles of life have never oppressed. They are the ones on whom misfortunes have never laid its cruel hand. Philosophy with them is "dog cheap," and they offer the consolation of the Gospel to those who are stricken down with some calamity or disaster.

We need now, more than ever, a philosophy that will explain the strange discrepancies in this life. When the astute philosophers who covered that their planetary calculations were not correct, they set themselves faithfully to work, to discover the originating cause of the confusion. We want philosophers who can penetrate matter, tell all of its hidden secrets, bring to light its potent forces, and explain to us why it produces such discord in the human family. It is foolish to say longer claim that "everything in its place is best, and that which seems but idle show, strengthens and sustains rest." Such philosophy will not relieve poverty, dry the tears of the unfortunate, and banish misery from the world. The fact obtrusive, "within matter is the grand secret." Who will unlock its golden door, and enter the holiest of holiests—the centre, presiding, throne of hellies, or hell of hells, and examine those potent forces, that elaborate therefrom a physical organization? In yon massive tree, we see the potency of the acorn. The forces thereof have carried those towering branches and that massive trunk a hundred feet in the air, and there they stand, boldly defying winds and storm.

Shall we not peer down into glorious old Mother Earth, and ask her why she gives a physical organization to those whose life will be distinguished for everything that is devilish? You produce the material, you furnish it all; can not you, withhold the life giving properties, and cause sorrow to cease from the world? The mountains of Italy beget bandits; the mountains of Mexico, highway robbers; the plains and marshes of Africa, the most miserable negro; Patagonia begets cannibals, and various other parts of the earth seem engaged in a most heartless nefarious work. That sculptor, whose genius is towering, and whose conceptions are grand, would not breathe elements of life into his marble statute, if he knew that it would become a Nero, Caligula, or Hayman! Nature, however, is not so discreet! She floods the world with human beings, who suffer more while on this earth, seemingly, than an eternity of existence is worth in the elysian fields of Paradise.

The creative cause is skillful, intelligent, with fine feelings and lofty conceptions, or it is not! We will call the master mechanic *that which*. Now carefully watch our conclusion. *That which* can create, evolve, or produce in any manner whatever, a physical organism, must understand the principal of objects, by which the eye sees, acoustics, through the principles of which the ear can hear. Now, we care not whether *that which* does all this, is matter, nature, God, he, she, or it—from the very nature of things, it must understand the character of that which is produced. Allow me to suggest then, that back of all creation is an intelligence; from the very facts of the case it must be so. We can only judge of that intelligence by the character of his works. We see *that which* creates reflected in his works. The intelligence of man is an emanation of the intelligence of the creative cause. Now the emanation from this creative cause, is sometimes a very Devil, a fiend incarnate, a besotted, cruel wretch, destitute of every manly trait of character. Hence we can but conclude that the creative cause must combine within itself the very elements of a Devil—the very characteristics of a fiend—the meanness that distinguishes a most depraved character.

The attributes of man are derived from like attributes of a Creative Cause. To say that he has characteristics not possessed by the Creative Cause, would be ridiculous, as a second creative cause, which would be absurd!

This idea of a Devil or evil, is as old as time itself. Evil exists, and the world says a Devil also. We can not banish evil; it permeates all conditions of society; the churches groan under its demoralizing influence; the very air is full of corruption; the history of our nation contains a putrescent stream that is nauseating to every honest soul, and all conditions of society has its fearfully fearful features.

There was a case related by the Rome Correspondent of the *London Times*, that seemingly a Creative Cause would spurn with contempt. It appears that last summer, great alarm was created in the village of Incisa, near Florence, by the mysterious disappearance of two children—a boy nine years old, and another eight. It was supposed that they might have fallen into the stream, where they went to fish and bathe, but no traces of them or their clothes could be found. Sometime after while one of the women of the village was arranging her hair at the back window of her room, she heard frightful shrieks, and recognized them as coming from Amerigo Turchi, a boy nine years old, and that they proceeded from the workshop of one Carlo Grandi, a bunchback carpenter. She ran down into the street and alarmed the neighbors, who made for the workshop, which they found closed, the boy crying loudly for help from within. After vain attempts to get Grandi to admit them, they burst open the door, and found him struggling to force the boy into a hole. He had cut the child fearfully about the head, and from his mouth blood was flowing, caused, as the boy afterward narrated, by a wedge Grandi had tried to force into his mouth to gag him.

After the man was secured it was observed that some of the bricks of the flooring were loose, and on these being removed the first thing seen was a child's hand. The place was quickly dug out, and to the great excitement of the two boys who had disappeared ten days before were discovered; and on the hole into which Grandi was trying to force Amerigo Turchi, being examined, a number of other children's bone were found at the bottom. No sooner was the thing known than the village became a scene of the greatest excitement, and the authorities had to send off in hot haste for whatever military and police there were in the vicinity, and a sufficient force arrived just in time to save the wretch from being torn to pieces by the populace.

Oh! glorious Creative Cause! Oh! benignant architect of thy noblest work—man! Oh! Mighty One, who fashioneth all things, in accordance to thy sweet will, not even letting a sparrow fall to the ground without thy notice, we bow down before thee, recognising thy wonderful success in creating a first class monster! If you, sublime and exalted Creative Cause, did not fashion that wonderful formed wretch and monster, the Hunchback, there must be a second Creative Cause, the Devil, who did the masterly job, and sent it forth. Are you not, oh! Mighty One, brilliant like that stellar orb, which on approaching, becomes like the moon a dark and dissolving mass without a particle of vegetation and no beauty what ever?

The historian will tell you that Demons first appear distinctly in the religious world of the Greeks in the "Works and Days" of Hesiod. In Homer they are not distinguished from the gods, and the name is applied to the Olympian divinities. The Homeric personages most nearly corresponding to the original and modern idea of demons are the inferior deities of force acting against the divine government. Ate is the power that tempts and misleads men. She may even tempt Deity also, for she beguiled Zeus himself when Hercules was about to be born (Iliad, xix 95). Hesiod makes the demons generically different from the gods, yet essentially good. According to him, they are the long departed golden race of men, who after death had become guardian terrestrial demons, watching unseen over the conduct of mankind, with the privilege, granted by Zeus, of dispensing wealth and taking account of good and bad deeds. The Hesiodic creed received an important modification from the late philosophers. The demon of Socrates resembles the guardian angels in Christian conception, and the familiar spirits of medieval magicians. Empedocles first introduced the distinction of beneficent and maleficent demons, with every grade of each; and he was followed by Xenocrates, Plauto, Chrysippus, and Plutarch.

These views of the Greeks are but a dim shadow of the real, of the substantial Creative Cause, whose influence permeates every molecule of matter, and evolves therefrom Devils as well Angels. But man, says the philosopher, is only a spark of the Divine! Glorious murderous spark in that Hunchback! Exalted brilliant spark in Jesse Pomeroy! Most excellent spark in those who burned witches in Mexico! A most religious spark in those who founded slavery, and those who generate disputes resulting in civil war!

(To be continued.)

PROOFS OF SPIRITUALISM.

Lecture by John Collier of Eng., at the Hall, Corner of Green and Washington Streets, Sunday, Jan. 2nd, 1876.

A large audience greeted Mr. Collier on Sunday, Jan 2 76. Those in attendance seemed to be very much interested in his remarks. He is notionly a fine elocutionist, but he is deeply in earnest, and succeeds always in getting the sympathy of his audience. The following is a brief abstract of his address:

Modern Spiritualism was born ostensibly at Rochester, cradled amid the humblest surroundings, and fostered amid the fiercest opposition. This modern development is only 27 years old, a mere sapling in growth. But Spiritualism *per se* is not a mere child, it is a grand old giant of the past, that has lived as through all ages, and among all peoples. Neither is spirit communion, the basic fact of Spiritualism, a mild belief confined to a few long haired, pale faced dreamers in the back slums of our large cities, it is a belief deeply rooted in the heart of humanity. It is not a modern belief, it can be traced among the oldest nations, the Chaldeans, and the Japanese, whose sacred records go back through a period of forty four thousand years, it is not a vulgar belief, we find it among the clerical people of ancient Greece and Rome, it is not an ignorant belief, those subtle metaphysicians of the East, the Brahmins, have it as the vehicle of their faith—it spoke through the Delphic oracle, we find it in the forest among the red Indians, it is the grand belief of place in Christian and Protestant Churches, and alike through the Bible of the Christian, and the Koran of the Mahommedan, the idea of spirit communion has held commanding sway. Yes, throughout every phase of religious worship is built upon the belief in a world of spirits and the intervention of those spirits in this earth.

This belief, however, with the majority of religionists is only a belief, an idea, an intangible theory possessing no vitality or strength. They believe there is a Spirit-world, but they don't know; they believe in ministering spirits, but only as shadowy beings with wings; and their only notion of a Spirit-world is that of a bright heaven and a dark hell. The materialist of course believes in none of this, and poohpoohs the idea of spirit. He sees nothing but animation, and denies everything of a spiritual nature.

To both these, Spiritualism comes with its proofs, its facts, and is to-day offering to the world brighter, clearer and nobler conceptions of life, and demonstrating to the sceptical, face the actuality of a Spirit world, of human spirits, and of a natural intercourse between mortals and spirits. And because Spiritualism thus brings home to the doubting soul of humanity, it has been welcomed as a newer and brighter gospel than those of the dead past. In connection with this modern development, has been truly wonderful. Born obscurely, opposed fiercely, it has swept on, defying the combined opposition of the pulpit, press and platform, until in all lands and amongst all nations its grand truths have been proclaimed. Treated with silent contempt at first, then in scorn, then in persecution, it has made itself felt through the American continent, from Boston Bay to the Golden Gate; it has crossed the ocean, and from sea to sea, old England has heard of the new philosophy.

The noble and the lowly born, the learned and the ignorant, the philosopher, the sceptic, the monarch and the scientist, have all acknowledged its claim; and through the vast continent of Europe, in France, in Germany, in Russia, and in the southern Australia, Spiritualism in its modern development, has found its way and the whole world is learning to sing its song of spiritual hypothesis.

The cry was once, "Let it alone, it will die of itself, it is but a nine days' wonder; a meteor light shining dimly, with a borrowed splendor; its facts are but the philosophy of a circle." And it has been exposed; its media and teachers have been persecuted, yet it is still living, and working with a strange and wonderful vitality.

In this progress we see evidence that Spiritualism has brought man just what he needed.

Actual spirit life and communion with the world as a startling revelation, but it has been proved by individual investigation. We have felt the hands and faces, and forms of friends who have passed on; not in public circles, but in the privacy of our own home. We have felt the real persons, in all their personal individuality, clothed as seemingly with matter similar to that in which they were clothed in this life. Do you ask me how these beings were recognized? Our senses, that they were concentrated, or aggregated, from the surrounding elements, through and by means of a higher knowledge of chemical affinities, the part of the spirit intelligence operating. Do you say ordinary forms of matter gather slowly? Our reply is the same. We do not yet know how these things are, we only know they are, and that we are dealing with intelligent beings who claim a more absolute acquaintance with the principles of things. We have in our home circles, held under the most sacred conditions, with the doors and windows closed, known that there was a dense, yet tangible forms, have passed in and out of the room; that these forms have talked audibly to us, and have handled us, after the fashion of human beings, yet we know from the evidence they brought with them, that they were our friends who had once lived on this earth. All along the line of our investigations, spiritual phenomena have supplied, in the broadest sense, their own demonstration.

Spiritualists have indeed realized the full meaning of the Biblical phrase,—communion of saints. They have an actual fellowship with ministering spirits, and are not ashamed to acknowledge a guardianship of angels. And we may all, apart from transcendentalism and without choking ourselves with scientific phraseology, indulge in the faith that a practical Spirit-world surrounds us, that practical human spirits dwell near us, and that we have practical relations with them. Spiritualism opens up before us the idea of a real, tangible Spirit-world—not a mystical, silent land, but a home of dear friends, who have left us but awhile. In the light of Spiritualism the Spirit-world is not a limited, psalm-singing, lazy kind of heaven, but one of action, of love, and of life; where the spirit finds a more unselfish harem of personal enjoyment, but a world full of responsibilities and duties. And not only is there a Spirit-world, but Spirit-worlds innumerable.

The question of a future life has engaged the world's thinkers in all ages. It has ever been an absorbing, and an engrossing theme.

Philosophers and sages among all nations have sought for knowledge respecting a Spirit-world, and divined and speculated on the subject, after a fashion, located heaven and hell, and placed those fabled monsters, God and the Devil, as the kingly rulers in those regions. Strange notions have been, and are still being, put forth as to a future life by every theological sect, but the religious systems of the past have given humanity thorions only, it has been reserved for Spiritualism to offer the world demonstrable proofs of a future life, and the fact of a spirit plane of existence.

Not resting on logic, not trusting to our institutions, not simply believing Spiritualists, on the authority of human spirits, with whom they hold sweet intercourse, declare the fact of real, tangible, substantial spirit world, and that heaven and hell exists all around us, that God and the Devil are within us, that Spirit-worlds are here, there, and everywhere, and that man's life hereafter is shaped absolutely by his life in this earth-sphere. Spiritual worlds lie all about us, and their avenues are open to the unseen feet of phantoms that come and go and we perceive them not so far by their influence, or when at times a most mysterious providence permits them to manifest themselves to mortal eyes. The poet's fancy, Spiritualism has proved a fact. Human spirits do live on earth, and they do hold intercourse with mortals on the earth.

The realm of spirit is boundless and illimitable, yet 'tis surely linked with this earth sphere. Cables of thought, links of love exist between world of spirit and world of matter, binding all souls together. Have we loved, and have those upon whom we lavished our heart's affections passed over the river, then there is a tie connecting us and the land beyond. Are we in adversity, do the trials of life seem hard to bear, and pressing upon us sorely, make us feel ready to yield up, then be assured there is a tender chord which—perchance all unconsciously to us—vibrates in the spirit-world, and sympathetic influences, makes sweet music, cheering and sustaining and uplifting when we most need such consolation.

Though such proofs are valuable, yet as truth is there is about us a physical atmosphere which, unseen, we breathe and live, so are we ever surrounded by an invisible spiritual presence. May feel this presence, others, with their inner sight, behold the spirits who surround them, and often, to their soul's comfort, hold communion with them. Yes, we are surrounded as our loved ones shed a spiritual atmosphere, and this atmosphere our receptive spirits inhale and our souls are kept alive.

Buried beneath mounds of selfishness, and wrapped in mantles of materialism, buried with the cares of life, we are immured in the dungeons of doubt and despair, our thoughts would stagnate, and our souls shrivel up, were it not that loving, watchful spirits send flashes of infinite sunlight across our path and impel us to a recognition of the Spirit-world and its realities, wakening us to a purer and higher life. The Spirit-world daily renews and extends our heritage with the divine life, and is ever fanning into a flame the divine spark within us. Human spirits on earth are thus sustained with human spirits on the other side, who revel in the glorious work of uprating humanity.

The Spirit-world is not afar, it is near you; it is not away, it is at your side, and loved ones bend toward you, ever ready to bear messages of love to and fro. The messages from the Spirit-world to-day is the news of a future life for all humanity.

Communion with the so-called dead is a scientific fact no longer to be set aside, and the spirits from over the river sweep away all fear born of a false theory, and breathe only the love of angels for all their fellow beings. Let us take courage in sailing o'er life's sea, though the calm or the tempest may come angel-guided shall reach the haven, and we be full by and mirth, when sunshine illumes our pathway, angel friends shall share our pleasure; when the dark waves of despair shall roll across our soul and threaten to swamp our little bark, angel guides shall pilot us in safety, through all the many paths of life angels shall direct us, and when we lay our bodies down to experience the transition sleep called death, angel messengers shall wait our liberated spirits to our homes in the Spirit-world, and ever shall it be that spirit shall answer spirit, through one vast eternity of progress.

This is the spiritual philosophy of spirit communion; this is what Spiritualism understand by the term ministering spirits, and this sweetness and beauty they would thrill the world realize in its fullness. Are you investigating spiritual phenomena? Then move cautiously, take your steps carefully, upon fact after fact, until you establish the truth in your hearts. With a full realization of this truth will come peace; it will be a perennial source of enjoyment. Our means of spiritual consciousness is as yet undeveloped; the fundamental principles underlying the mediumistic faculty, and the necessary conditions for a revelation of the phenomena are but partially revealed, yet we know sufficient to enable us even now, to rend the veil which hides the beyond from our sight, and to sweep away the fear of death.

This spirit converse is an exquisite pleasure, and in the exercise of it you may obtain sweet glimpses of the other life, and your souls, freed from the thraldom and oppression begotten of a fear and dread of everlasting misery, on the one hand, or of annihilation, annihilation on the other, shall wing their flight near the throne of the eternal and revel in the contemplation of glorious realities, unfolded to the inner vision. Thus to Spiritualism, death is covered way, leading from the streets of earth to our home in spirit-life; a rate-bow arch connecting the two worlds; a river-garbed bridge spanning the cold river, which we have hitherto feared to cross. Spiritualism is not the dark, ugly, sensual, vulgar thing, some imagine it is. We stand here to declare that the world has yet to know it in all its beauty. To the carnal minded it presents a phenomenalism, but the truly spiritual man sees its Spirituality and finds it a very mine of spiritual truth, culture, and progress. Spiritualism, as we understand it, is the greatest against the wordyism of the churches, which are fast degenerating into self-seeking and ambitious organizations, bound by creeds and dogmas. It seeks to foster in the minds of the people a true religious spirit, as an antidote to the gross materialism of the age, which is rampant not only outside the churches, but within the fold of orthodoxy. We venture to prophesy a grand future for Spiritualism, if Spiritualists will be true to themselves, honest to their convictions, and faithful to the humanitarian principles of the spiritual philosophy.

The New Gospel of Health.

Remit one dollar and fifty cents to Andrew Stone, M. D., TROY, N. Y., and receive by return of mail this most invaluable work on vital magnetism and the cure of all maladies without drugs and stimulants. Bound in granite paper, 319 pages; 120 illustrations.

JUST after the publication of his second volume Buckle attended a seance by the notorious Home, and described the effect on himself as being so peculiar that he never dared to go again, though extremely desirous of investigating the mysteries of this subject.—N. Y. *Herald*, Dec. 23.

THE SHAKER AND SHAKERESS has changed hands. Mr. L. W. G. A. LOOMIS resumes charge of it again. It comes forth under his management somewhat improved.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 629 Race St., Philadelphia.

Personelle.

A year has passed since I, with many others, discovered that we had been the victims of one of the grossest frauds that had ever been perpetrated in the name of Spiritualism.

As I had been one of those who in giving the account of these wonderful manifestations, I was deeply pained when I discovered the fraud that had been perpetrated, and, though entirely innocent, I have suffered very considerably during the year which ended on the second of December last. From the first moment that I discovered the imposture I gave the plainest and most explicit statements of the facts as they came to my knowledge, and endeavored to be just as truthful in the exposure as I had been in the presentation of the supposed manifestations. The lesson was doubtlessly a needed one. I had been wisely cautioned by the editor-in-chief of this paper, and by other friends, to be very careful that we were not deceived in regard to these wonderful manifestations, but the plot was so deeply laid that many of us were entrapped in it. After the expiration of a year I feel that these painful experiences have been profitable, and in entering upon the new year I rejoice in the spread of Spiritualism, and the success of this journal, which has nearly doubled its circulation in that time. I feel disposed to make every effort to render my department worthy of this great success. I am deeply impressed with the responsibility of writing for 100,000 readers, many of whom, though strangers in the outward, have become personal friends, and in all of whom I feel an interest.

As a physician and physiologist I have been impressed to write a series of articles on Man, first, physically, then mentally, and spiritually, and to endeavor to make these plain and practical so that all who read them may learn something in regard to themselves.

The motto inscribed over the ancient Greek temple, "MAN KNOW THYSELF," has lost none of its significance, but with each step which man takes in the progress of the race, it becomes more interesting and important. The revelations of Spiritualism in regard to man's nature are among the most valuable that it has presented to us, these need frequent repetition in order to stamp them upon our minds, hence I propose to present a series of articles on the subject of man written in a plain and popular style.

The Spirit-world department, which, has called forth an expression of interest, will be continued in the hope of giving useful and profitable lessons. Whatever can be gleaned from Nature, from art, from the world of matter or mind, that has a practical bearing upon man shall be presented from time to time, and I hope the liberal offer of Brother Jones to total subscribers, will be the real value of our paper will, as in the past year, result in doubling the present circulation. We should have 50 000 subscribers before the end of the Centennial year, for there are millions of people in this country who would be made happier and better by knowing more of Spiritualism. Let each one of our readers appreciate this and use the proper effort to bring it about, and it can be done. Never before have I realized fully the value of spiritual instruction, and the nearer we approach to the beautiful gate that leads to the inner life the more important does it become that we should have a knowledge of that which will enable us to live truly here and be prepared to enter the interior world with that firm and unshaked confidence that the realities of spiritual intercourse alone can give. The revivalists have stirred up the people in many parts of the world, and now while the waters are troubled, let us invite all to step into the pool of truth and be healed of their maladies, so that they may go on their way rejoicing. The religion of Spiritualism is not alone a preparation for the after life, it is as has often been declared "the Philosophy of Life," here and hereafter, and its lessons are of practical value to every human being, in every possible condition, for its truths are beautifully adapted to all.

Life is real—life is earnest;
And the grave is not its goal;
Dust thou art—to dust returnest—
Was not spoken of the soul.
Let us then be up and doing;
With a heart for any fate;
Still achieving, still pursuing,
Learn to labor and to wait.

THE SPIRIT WORLD.

Communications Through Katie B. Robinson, 2123 Brandywine St., Philadelphia.

WILLIAM DOBY, OF HARTFORD, CONN.

As some of my family understand something of Spiritualism, and as they have appreciated my return through other mediums I thought it would be a surprise and a pleasure for them to have something through this source. We men folks do not always endorse what our wives and daughters do, but after we leave our physical bodies we find it very pleasant to be welcomed back; we then see beyond a doubt that our memories are still fresh and green in the hearts of our loved ones. It is a glorious thing when a man, in Spirit life, can realize that his wife and children are anxious to converse with him, not thinking of him as dead, but living and ready to speak to them; this makes us feel happy. My wife used to attend circles, but I did not feel much interest in them. There are some earnest souls in Hartford, and I would like to encourage them. Tell friend Cooley that I still live and often visit the old places, and think of past time, though many things are changed. I shall try to go to my family; they were very kind to me and I shall try to repay them in spirit, and when the angel voice calls them home I know we shall gather together where parting never comes, and we will never again be separated or left alone. Dealing points out many changes, but I feel as if they were good. Earnest souls are noble and good. I feel that everything shall work together for the best. I would say to all be patient; when clouds come remember the sun is behind them, and will bring light to all at last.

CARRIE WHITEHEAD, OF PARIS, MAINE

In my quiet home far away from here I see my dear mother sitting lonely, sometimes thinking of her child that has passed away and not having the full faith that father has in the return of spirits from this life. I thought I would perhaps please her if she could read a few lines from Carrie, her child. I had grown to womanhood and listened to me as I things looked cheerful, and I thought I might live to be a blessing to father and mother in this life. Many dear ones had passed away who had given great proof to dear father that they live beyond the grave. He said Spiritualist who defends the truth, and who has received tidings from the spirits, but when the news came to him that I had passed away it was a shock to him, the blow was hard, but he knew that when conditions were right I would come again, and so here I am to send word to him and mother. Dear mother, look up, I am not sleeping in the grave, but I oft return from my spirit home and stand by you there. I died away from home, but I found as my spirit left the form to enter my new home, they knew, especially father, it was only the outer form they were laying away. I shall oft come to guide and impress you. Jennie and Frank are with me and grandmother and sometimes Wolfenstein. Oh, how much they make of me. Way it seems sometimes I must bring them all to you. Mother, I want you and little brother to form a circle, when father is away from home, and to realize that I can come to you. Brother is a medium, and we can sometimes give you something through him. There are many things in the old home that I remember. Sometime, mother, I will be able to give you better proof than I can now. May God bless you all now and evermore, is the prayer of your own Carrie.

Spiritualism in Chicago.

There is a deep interest felt in the cause of Spiritualism in Chicago. The better class of people no longer feel it to be a disgrace to be accounted among the investigators.

The phenomena can no longer be attributed to fraud and deception, and its moral values is positively in advance of all other phases of religion and philosophy. Spiritualism, when divested of the rubbish of *social freedom*, as it most emphatically is, in Chicago, presents a system of philosophy which gives most positive assurance that each and every individual, without the possibility of escape, will receive the just penalty incident to every wrong act—that no such thing as stoning grace, through faith in the suffering of another's sins, is a veritable reality.

The new society which has cast overboard the old *social freedom* faction, that has so long disgraced not only the officials who misrepresented the members of the first society, but brought general disgrace upon the cause, have set out with a full determination to employ none but first class speakers who are unquali-fiedly opposed to the *free love infamy*.

Prof. Collier, of England, is engaged for the present month. On the 2nd of January, the large stone church at the corner of Washington and Green streets, was well filled, morning and evening, with the best people in the city. The Social Freedom faction, with Wilson as "leader," occupied the "matinee" at the old stamping grounds, Grow's Hall, drew but a baker's dozen.

There are Spiritualists enough in Chicago to fill five of the largest theatres in the city every Sunday, and would do it, if the proper influences were brought to bear to secure such places as are central and popular for meeting.

A Card.

Thomas Cook, editor of the "Kingdom of Heaven, Boston, says that he has been called by his spirit guides to labor in the West during the remainder of the present winter. His mission and work is, True Spiritualism,—to show what it is to finally ultimate in, believing with A. J. Davis, that humanity is upon the very threshold of "a new dispensation—an era of psychological revelations and spiritual progressions—the opening up and culmination of all the experiences of humanity—revealing a unitary combination of truths, unspeakably brighter than the noonday sun!" He will speak in public or private, hold circles for development of mediums, tests and instruction in mind reading, etc., etc., wherever a door is open to receive him, without asking "what will you pay me?" His success in developing mediums that warrants him in making this a specialty. He will also spirit helpers, is deeply in earnest and "means business." He says, "Let all who are hungering for the bread of life and will give me a night's lodging, or can spare a dime to help me on, call or address me at No. 578 Milwaukee Avenue, Chicago, Illinois."

He will receive subscriptions and renewals to the RELIGIO PHILOSOPHICAL JOURNAL, as well as orders for any book published or for sale by the RELIGIO PHILOSOPHICAL PUBLISHING HOUSE.

Contents of Little Bouquet for January, 1876

The Visions of Joan of Arc; Through the World; Crazy Kate; A Pious Dog; An Encampment of Angels; A Wonderful Dog; Angelic Madge Martin; The Spirit at Shepherd's Hotel; Home Conveniences; Called by the Angels; "The Witches are in the House;" An Incident at Beyrout; The Old Hermit, and the Good Angel, (Illus.); A Struggle for Appearance; Mary's Little Lamb; "The Wee Washwoman, (Illus); "The Angels had Opened to Him a Gate;" "The Angels Wouldn't let Them;" Baby's Skies; Varieties; Items for Young Theologians; Deb; What an Army of Toad-Stools; Dil. Editorial—The Philosophy of Life; The Pin and the Needle.

Every Family of Spiritualists should take the LITTLE BOUQUET. $1 per year. Specimen copy 5 cents. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

Passed to Spirit Life.

Passed to spirit life from Springfield, Ill., Mrs. Lettie E. Fowler.

She was a Spiritualist, and an instructor of several years. Her death is a loss to the cause, but a gain to celestial life to many friends. We will miss her from our circle. She has gone to bloom in the spiritual spheres.

M. A. C.

ANCIENT SAND Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents. tf

THOUSANDS OF INVALIDS testify to the wonderful cures performed through the mediumship of Mrs. A. H. Robinson. See her advertisement in another column.

Business Notices.

FOR THROAT DISEASES AND AFFECTIONS OF the chest, "*Brown's Bronchial Troches*," are of value. For Coughs, Irritation of the Throat caused by cold, or Unusual Exertion of the vocal organs, in speaking in public, or singing, they produce beneficial results.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. He was impressed that he was one of, and sent by your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could resist no longer, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back in position I never take in sleeping, the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free and light.

Yours respectfully,
MRS. S. I. PECK.

Topeka, Kan., April 19th, '75. Box 691.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON, MEDIUM.—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and has been on the edge of my eye brow. Some physicians think it a cancer and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. Send me a spirit prescription. I wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain,

Yours with Respect,
LEWIS C. POLLARD.

Los Nietos, Cal., Oct., 3rd, '74.

MRS. ROBINSON diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MRS. A. H. ROBINSON:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe you will succeed in curing it. I have not taken a good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain,

Your Humble Servant,
LEWIS C. POLLARD.

Los Nietos, Cal., Dec. 9th, '74.

MRS. A. H. ROBINSON:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, as symptoms is coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect,
LEWIS C. POLLARD.

Azusa, Cal., May 29th, '75.

MRS. A. H. ROBINSON,
Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE
BUILDING, CHICAGO

MRS. ROBINSON, will under spirit control, on receiving a lock of hair of a sick patient, will diagnose the disease more perfectly, and prescribe the power remedy. Yet, as the most speedy cure is the essential object in view rather than to gratify idle curiosity, the better practice is to send along with a lock of hair, a brief description of the case, giving symptoms, as much the length of time the patient has been sick, when sick, without delay, return a most potent prescription accordingly for the patient. Also, will give personal sitting all curable cases.

Of herself she does not pretend to a knowledge of the healing art but when her spirit-guides are brought in rapport with her, she becomes entranced, and they speak through her to give immediate and permanent relief, in curable cases, through the power of the spirit-world, controlling the system and in health. This prescription is sent by mail and be it in powder or an ointment or plaster, is usually to be given or applied precisely as directed in the accompanying letter, and in the order specified, though it may seem to her remember it is not the quantity of the compound, but the influence of the spirit that is present, the balance takes equilibrium of.

One treatment she does not feel sufficient, but in case the patient is not permanently cured by one prescription, the medicinal power is exhausted, or more if required, should be made in about a week or two weeks, to meet and counteract any changes that may be apparent in the symptoms of the patient.

MRS. ROBINSON also, through her mediumship, diagnoses the disease, and prescribes remedies from the evidence. The facility with which the spirits controlling her accomplish the task, is done so well that no description is by letter, as when the patient is present. Her gifts are in her mediumship, and she does not claim to be a psychometric and business medium.

TERMS:—Diagnosis and first prescription, $2.00; each subsequent one, $1.00. Psychometric Delineation of character, $2.00 and upwards according to time. The money should accompany the application to insure a reply.

☞ Hereafter, all charity applications, to insure notice, must contain one dollar, to defray the expenses of stationery, envelopes, and postage.

N.B.—MRS. ROBINSON will hereafter give no prescriptions to strangers. If privacy is required, it must be letter, accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Anti dote.

The above named sure remedy for the appetite for tobacco in all its forms, is for sale at this office. Sent to any part of the country by mail, on receipt of $1.00. If a warranted cure is the most remarkable one on record when the directions on each box are followed. Numerous testimonials can be given you that this antidote is made from sanitan root. It is false. Gentian root is no remedy for the appetite for tobacco, but it destroys the health to use it. *Mrs. Robinson's Tobacco Antidote* takes up the system and removes it to its normal condition, so it was before imbibing the hankering desire for a poisonous weed. It is a remedy recommended by a band of chemists long in spirit-life, and is warranted to be perfectly harmless.

This House will pay any chemist *one thousand dollars* who will, upon analysis, find any remedy, had one particle of gentian root, or any other poisonous drug in it.

Address RELIGIO PHILOSOPHICAL PUBLISHING HOUSE Chicago Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote.

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco, and I heartily recommend it to any and all who desire to be cured. Thank God I am now free after using the weed twenty years.

J. Dunphy, Spirit Medium, Lowell Mass.

I have used tobacco between twenty and thirty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for the weed.

DAVID O'HARA.

I have used tobacco between twenty and thirty years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote, used according to directions, and I feel perfectly free from its use. Have no desire for it.

F. H. SPARKS.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote has cured me and left me free, with no desire or hankering for it.

G. A. BARKER.

Oswego, N. Y.

Mr. H. (T. Wyman, of Waukan, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he is entirely cured of all desire for the weed. Inclosed find two dollars. Please send a box.

P. H. FORBES.

Oakland, Wis.

For sale at this office, $1.00 per box. Seal free of postage by mail. Address Religio-Philosophical Publishing House.

☞ *Agents* wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is under the direct Controlling Band. They, through her organism, that *all diseases and cure* in every instance where the cure is necessary to prolong life are not destroyed. Mrs. Morrison is an

UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, here is marked as a most remarkable course of success such as has seldom if *ever* fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair or other substance, whereon the diagnosis is given through her lips by the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case. Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

Diagnosticating disease by lock of hair, $1.00 (Give age and sex.)

Remedies sent by mail prepaid.

In the past two years Mrs. Morrison's Medical council has given 2267 diagnoses by lock of hair, and in the greater number of thousands of instances relieving from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

SPECIFIC FOR EPILEPSY AND NEURALGIA.

Address MRS. C. M. MORRISON, Boston, Mass., No. 102 Westminster St., Box 2519. 19tf13t18.

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By a Methodist Minister.

The Resurrection of the Dead; the Second Coming of Christ; the Last Day of Judgment—Reviewing from the Standpoint of Common Sense, Reason, Science, Philosophy, and the Bible. The Future Life Portrayed in the Doctrine of a Literal Resurrection of the Body, a Literal Coming of Christ at the End of the World, and a Literal Judgment to Follow

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By EUGENE CROWELL, M. D.

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CONTENTS: 1. Spirit Writing; 2. Levitation and Rapt; 3. Spirit Presence; 4. Inseparability in Life; 5. Clairvoyance and Somnambulism; 6. Clairaudience; 7. Dreams and Visions; 8. Trances on the Plains; 9. Ruth Ghost; 10. Heresies and Contentions; 10. Prayer; 11. The Ministry of Angels; 12. Spirit Life; 13. The Spirit World; 14. Spiritualism and the Church; 15. Spiritualism and Science; 16. Conclusion.

To those desirous of acquiring a knowledge of Christian Spiritualism—of Spiritualism as understood by a majority of the most enlightened and cultivated adherents to the belief (its work will be found a clear forcible and convincing expo-ition of the subject. The intelligent reader will find that true Spiritualism is not at variance with liberal Christianity, but the contrary supplements and confirms it.

Aside from the instructive character of the work the interest it excites rivets the attention of the reader, and is readily perceived why Spiritualism is becoming such a power in the land.

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A SPLENDID MEDIUM!

Bring Him Out Before The Public.

He Submits to Tests of the Most Convincing Character.

(From the Lucas County (Iowa) Republican.

In the *Republican* of last week we stated that some interesting Spiritual Manifestations had occurred at the house of a well known citizen near Chariton, and promising some details in the future, we will endeavor to fulfill that promise, and we will begin by saying that parties interested in investigating what is termed "Spiritual Manifestations," having learned that about six miles from Albia there resided a man who was a good Materialistic Medium, made arrangements to have him visit this vicinity. On Saturday last he made his appearance, accompanied by a friend from Albia, (A. C. Barnes) and took up his abode at the house of W. W. Baker, where seances were held on that and the three following evenings. The Medium, whose name is Little, is a man apparently about 35 years old, of medium size, and the appearance of a lymphatic temperament. We might also say of him that he is what is termed a poor man, living as before stated, about six miles from Albia, and on a very rough piece of land, and attempts to make a living by cultivating it, and is averse to holding spiritual seances, and it takes a good deal of persuasion to get his consent to do so, and came here without any promise of reward, except such as those inviting him might see fit to give him.

Mr. Baker had a cabinet, constructed for their own use, and is about three feet wide by six long, and is about the same in height and papered on the inside. It is in the centre on one side is a door and aperture about fifteen inches square, which aperture is covered with a black cloth of two thickness. In one end of the cabinet there is a chair, and at the other end a small bell is hung to the ceiling.

On the first evening, the company being small, the cabinet was wheeled out into the front room and placed with the back against the bed-room door, the Medium entered and took his seat. The door was closed and the light turned down until the room was in a kind of twilight. A circle was formed in front of the cabinet, by joining hands, and some singing engaged in. Of course all eyes were anxiously fixed on the aperture, and in about ten minutes rather luminous lights were seen filling past the aperture, which at first did not seem to have shape or definite form. After a short time, they presented the distinct form of hands and arms, and were thrust outside of the cabinet, and were as plain and distinct as the hands of living persons. Upon a waltz being played on the piano, hands were seen at the aperture keeping time to the music, and at times appeared at the bottom of the aperture as though manipulating the keys of a piano. These manifestations were kept up for an hour or more, when the seance was broken up and the door was opened, and the Medium found sitting in the chair in a sound sleep, or, as is claimed, a trance, out of which he was aroused by some one touching him, which is said to be done by magnetizers in awakening a person from a magnetic sleep.

On the next evening the company was larger and the cabinet was left in the bed-room with the door facing the outer room. Detail the manifestations of this evening would be to reiterate what was said of the former, except that a pair of woolen mittens were put on the Medium's hand sewed fast to his coat sleeves, and his coat sewed fast to his legs and arms were shown more distinctly than at the previous meeting, and in greater variety. One peculiar feature was the clapping of hands together of two right hands and appearing at the top of the aperture, gradually descending to the bottom. They had every appearance of being the hands of ladies. What purported to be faces were also shown on this evening, but to us it would take a considerable stretch of the imagination to recognize anything but a luminous light about the size of a face. We should have said, that on both evenings the Medium was entranced, and answered to various questions. At the termination of the seance, the Medium was found in the chair as usual, with the mittens on and threads unbroken.

On the third evening the manifestations were stronger, and appeared to be the hands of a different class of beings—having the appearance of being those of men's arms, were frequently shown their whole length outside of the cabinet, and at one time was thrust so vigorously towards Mrs. Baker, (who sat near the aperture) in response to a request that it be put out plain, as to cause her to fear it, though she was going to be struck. On this evening the faces were shown more distinctly than on any previous one, and a number of persons who put their hands on the lower part of the aperture of the cabinet, felt the touch of hands on theirs. We distinctly saw a hand placed on the head of a lady who was standing by the aperture, and seemed to be done as gently as a parent would place their hand on the head of a favorite child. One lady standing by the aperture as though not satisfied, the bell was jerked down and rang with violence at the aperture as to frighten her and cause her to withdraw rather hastily. A guitar had also been hung in the cabinet this evening, which was frequently thrust outside of the cabinet and waved about as though held by a strong arm. The bell was also thrown out with such violence as to break the handle off. On the night the mittens were left off the Medium, but a muslin bar was fastened to one side and the top of the cabinet, reaching nearly to the floor, and after the Medium had taken his seat the other edge of it was drawn through the door and the door shut on it—it was so fixed that he could not get out without tearing it loose in some way. During this seance, hands, arms, and faces were shown as usual, and at one time a bare foot was held up to the aperture. The deceased wife of Mr. Chamberlin purporting to be present, her little boy was held up to the aperture, and what appeared to be two arms were distinctly seen to embrace him. Paper and pencil having been put in the cabinet at the beginning of the season, several scraps were thrown out containing short sentences, such as "we have to work slowly." "The room is too warm, will have to try again some time, etc." The guitar was also played in an indistinct, though perceptible manner, and the bell ring at the same time. A little girl was also engaged in by what purported to be the spirit of the Medium's brother, with different persons in the audience.

At the close of the seance, the Medium was found in his usual place and condition with the mosquito bar undisturbed. We have given a much longer description of this matter than we intended when we commenced writing, but as this phenomenon is attracting the attention of a large number of persons, in every part of this county, we deem it a matter of sufficient interest to lay before our readers. We make no comments, but give the facts as they occurred, and leave all to draw their own conclusions, and if any one doubts our statement, or thinks we were deceived, we refer them to J. W. Scott, Physician, J. R. Smith, M. B. Gardner, D. R. Blair, and others whom we could name, besides D. M. Baker's family, as to their correctness.

The So-Called "Spirit" Photography.

The following report of a "test" may be a comfort to those who are of the opinion that spooks are squatting around in photograph galleries waiting for a chance to have their pictures taken:

Among those who have claimed the power of producing spirit photographs is Mr. Jay J. Hartman, at Teeple's gallery, No. 100 West Fourth street. He has been literally denounced as a fraud and trickster by the skeptics and unbelievers, and although he gave private "test sittings" to a considerable number, many of his friends began to doubt him until he, last week, published a card that on Saturday, December 25, he would invite the public investigation. This was addressed to the public generally, and to photographers especially. He said he would place in all the arrangements in the hands of those taking part in the investigation, they to choose the room where the trial was to be held, bringing their own marked plates, furnish their own camera, chemicals, in fact everything, Hartman simply asking to manipulate the plates, in the presence of practical photographers, to show that he used no fraud or trickery. Christmas morning came, bright and cheerful, and found six men gentlemen of the city, practical photographers of this city, assembled at his rooms. Putting the question to vote, it was decided to adjourn to the photograph gallery of Mr. V. Cutter, No. 28 West fourth street. Mr. Cutter being an expert in detecting the "spirit pretense trickery," and, as Mr. Hartman had never been in the gallery, he would be in no doubt as to the possibility of being in a strange room, surrounded by strong skeptics and practical men, quick to detect fraud. Mr. Hartman cheerfully accepted, exacting but one condition, that there should be no arguments, jeering, or unbecoming conduct, mentioning in the section liable to produce discord and disturb the harmony and quiet necessary to insure results. As the offer was made by Mr. Hartman in a perfectly fair and gentlemanly manner, it was accepted in a like good spirit, and the party adjourned to Mr. Vincent Cutter's rooms.

Entering the operating room the party were requested to seat themselves on each side of the camera, and then, as the gentlemen then desired to be searched and blindfolded, but the photographers waived that point as being unnecessary. Mr. Hartman chose, then, Mr. F. T. Moreland, to represent him and see that everything was done fairly, then selecting Mr. C. H. Muhrman, a practical photographer and strongly skeptic, these three entered the dark room, Mr. Muhrman furnishing his own plates. The plate prepared, he approached the camera. Mr. Muhrman carrying the plate and then sitting for a "picture." Amid breathless silence the plate was exposed and carried back to the dark room, Mr. Hartman following. Soon came the cry, "no results." Skepticism somewhat jubilant. Another plate was ordered, Mr. Muhrman following Hartman through. No result. Unbelief above par and raising rapidly. Mr. Cutter, proprietor of the gallery, a strong skeptic, and probably the best expert in the city, was asked to assist in the workings. Hartman seemed downcast, and declined to enter the dark room, stood at the camera, seemingly in deep meditation—or prayer. His friends, Moreland, and Mr. Cutter entered the dark room alone, Mr. Cutter preparing a plate and placing it to the camera and giving Mr. Hartman the plate holder, he seemed so much abstracted as to be scarcely able to place the plate, and calling on two gentlemen to place their hands on the camera with him, the third plate was exposed with no results. Affairs looked gloomy indeed for poor Hartman and his friends. But he directed Mr. Cutter to prepare another plate, and dropped into a deeper state of abstraction than ever. Mr. Muhrman sat close beside Hartman and the camera, closely watching every movement, as he is well calculated to do, from his long experience in detecting "professional mediums." Mr. Cutter having finished the preparations of the plate in the dark room, in the presence of Mr. Moreland, brought the fourth plate in his holder, and handed it to Mr. Hartman. Selecting Dr. D. V. Morrow as the "sitter," and a third person to place hands on the camera, Hartman, as before exposed, amid intense breathless silence. Mr. Hartman visibly trembled, and seemed to be engaged in deep supplication, the hands of the persons resting on the camera likewise visibly trembled, showing the presence of some controlling power. The plate ended the painful suspense by uncovering the camera, when Mr. Cutter took the plate, and, accompanied by Mr. Moreland, returned to the dark room to develop it, leaving Mr. Hartman standing at the camera with great beads of perspiration standing on his brow, while the assembly looked like "grave and reverend seignors" awaiting a verdict that was was to blast the fond hopes of the Spiritualists and prove indeed that "life was but an empty dream." But quickly came the joyful exclamation from Moreland, and the astounding cry from Mr. Cutter, "A marvel!" A ripple of quiet joy ran over Hartman's countenance, while his friends scarcely believed life good news possible, crowded, with the skeptics and unbelievers, who doubted the existence of the spirit, around Mr. Cutter, who held the glass plate up to the light, and then, sure enough, infringing on and almost crowding the form of Dr. Morrow, was the clearly defined face of a young lady!—much clearer and more distinct than his own. Very one was astonished at the unexpected result. Muhrman looked at Cutter, and Cutter looked at Muhrman in blank astonishment, declaring that the plate, as it was one of his own plates, and he knew there was nothing in it when it went into the camera. There was the picture. Hartman had never touched the plates or entered the dark room during its manipulation. Now it got there he didn't know; there it was. While skeptic and Spiritualist were equally astonished, the best of feeling prevailed, and to the credit of all be it said, not a harsh, ungentlemanly word was dropped by any one during the whole of this great and conclusive trial—conclusive in that, while Messrs. Cutter, Muhrman and others do not admit the "spiritual" origin of the form on the plate, yet they all agree that Mr. Hartman did not and could not, under the circumstances of, even tonching a plate and entering the dark room, produce the "spirit picture" in question by trickery. There is the picture of Dr. Morrow, with the face of a young lady, with something resembling a wreath hanging over their heads. Whence came it? If it is not what it purports to be, "a spirit form," what is it, and how came it there? We have finally agreed to sign the following certificate, as fairly done and fairly earned by Mr. Hartman.

"We, the undersigned, having taken part in the public investigation of the "Spirit Photography," given by Mr. Jay J. Hartman, hereby certify that we have closely examined and watched the manipulation of our own marked plates through all the various workings in and out of the dark room, and have been unable to discover any deception or trickery on the part of Mr. Jay J. Hartman; and we further certify that during the last sitting, when the results were obtained, Mr. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Muhrman, V. Cutter, J. P. Weckman, F. T. Moreland, T. Teeple (all practical photographers) E. Saunders, Wm. Warrington, Joseph Kinsey, Benj. E. Hopkins, E. Hopkins, G. A. Carnahan, Wm. Sullivan, Jas. P. Geppert, D. V. Morrow, and R. Leslie.

Mr. Muhrman demurred to the first part of the certificate,—not that he had discovered fraud, but that he was not in the dark room when the result was obtained, but cheerfully signed as to the latter part, and with the balance claimed, "There is the fact, who can explain it." E. B. H.

—*Cincinnati Commercial.*

Premonitions.

EDITOR JOURNAL.—To day I received from some kind friend at Steilacoom, Washington Territory, a late copy of the Puget Sound *Express*, a well edited paper published at that place, which, I owe, contains a few subscribers to the JOURNAL. Said paper contained the following

PREMONITION.

It is related that before leaving his home in Puyllup Valley, Mr. Ezra Y. Vining, a passenger on the ill fated steamship Pacific, declared to his family and friends that he never before went away with a so strong feeling of inexplicable enough, he returned and bid his family a second farewell. And while at Seattle he frequently said that if he should come again he would make the trip to San Francisco overland. Seattle is one of the beautiful and growing towns on Puget Sound. While there are thousands of such circumstances occurring every day around us, the people still hug their idols.

Spiritualism is my mother home; but this one was heeded and doubtless was the cause of saving the life or limb of Judge Woodcock, my father in law, of Fullmore, Missouri.

In 1870 a Republican State Convention was held early in the fall at Jefferson City, Mo. Among the Judge's delegates to that Republican Convention. As the day arrived when he must start for the Capital, he became a most saddened, gloomy looking man, and the family asking him to explain, he said he was sure the trip he should never return home again if he went to the Convention. He became so sad and troubled about it, that we feared for his good protest. At last just before starting he turned to my wife and handing her an article of some kind, said, "There, sweetheart (his favorite word when speaking to the girls of the family,) take that and lay it away for I shall never want it again." This remark attracted our attention and we all again urged our father not to go. But he started with slow and measured tread, with head bent downward, and looking sorrowful. On the way to the village, where he was to take a conveyance for the depot sixteen miles away, something said to him in a firm and decided manner—"Send Rufus Cerbocker," a lawyer of Fullmore, Mo., and a relative of the family now.

He did get Mr. K. to go in his stead and returned home with a light heart, as usual, for he is a man of joyful spirits and hopeful, but decidedly firm and immovable, when he sets himself for or against a matter, even when some spirit power gets hold of him as in the instance I have recorded, then he yields to the promptings of the spirit, and succeeds seems To continue, Mr. K went to Jefferson City and took an active part in that memorable Convention, and returned home, stopped in company with other delegates from Andrew County, at Kansas City, for lunch. Just as he was starting for the car a friend called to him and they together stepped aside, thinking he had sufficient time to converse with his friend. But the train, "like time and tide," did not wait for him, and he was left behind by the train. Before the train had gotten beyond the limits of North Kansas City, an accident occurred to which his neighbor, Judge Jas. Duncan and several others, were terrible injured while others were killed. Judge Woodcock, in all probability would have been on that train and he is still impressed that he would have been killed or injured.

Had poor Vining listened to the "still small voice," to day would be with his dear family and friends who so sincerely mourn his untimely taking off. Oh! but for that terrible "if." How many hearts are to night saddened by that word.

But eternity will reveal all to us, for then we shall surely "see face to face," as now we "see through a glass darkly," as it were. Let that bereaved family look to the angels for consolation and they will find it.

Yours Truly,

J. W. COCHRAN.

Chicago, Ill.

SIXTEEN CRUCIFIED SAVIORS, OR CHRISTIANITY BEFORE CHRIST.

By Kersey Graves, Author of the Biography of Satan and and the Bible Bibles.

Now is the time for a work like this. Had I the wealth of an Astor, I would devote at least one million to printing and circulating it gratuitously. But, unfortunately, not being so gifted, I will try to speak of it, as it well deserves. To say that this is the most remarkable work of the age is not assuming too much. Though comparatively a small book, of less than four hundred pages, it contains a world of thought. It is a mosaic "what" like Anacalypsis is in volume; a library of mystical history. This is truly a great work, and it impresses me like the vast and grand in nature. I am almost stunned at the full view and comprehension of its power. The language is bold and the structure massive, standing on a basis of demonstrable facts and unimpeachable logic; for every assertion carries its proof along with it, so gently pressing home its conclusions to the understanden and the reason it addresses. The author everywhere begins at the very root and germ of truth; and from the special, builds up his broad and sweeping general salions.

I have long seen that the Mythicism of Christianity dates back many centuries earlier than the very dawn of the Christian era, and that the most reverend sacraments and fundamental dogmas of the Church, are in their origin, and even in their spirit, Heathen and Pagan. But here the very paths by which they came, are all laid open, and I can trace them back, historically, to the very fountain, or to the fountain head. We thus establish a startling array of parallels among the numerous Saviors, who, from long ages, have been worshiped and worshiped as Gods. The prophecies that foretold the immaculate conception, the virgin mothers; the heralding of stars and angel songs; the miraculous phenomena attending their birth, which always occurred on the 25 of December, the royal descent, the remarkable precocity; the general similarity of the doctrine taught; the crucifixion, attended by the Aphanasia, or miraculous darkness; the rifting from the dead, and all other similar phenomena; the descent into hell; the resurrection, reappearance and ascension, which we have plenarily supposed belonged only to the history of our Christ, are also manifest in the birth, life, death, resurrection and ascension of many another Christ or God, each of whom represented the wants of his age, with a type of divinity as true as that of the meek Nazarine, who never claimed, and in fact disclaimed all deific titles and distinctions.

Then again all the sacraments and dogmas of the Church, baptism, the eucharist, anointing with oil and absolution, with the cardinal doctrines of the Trinity, the atonement and the divine incarnation, point to an origin equally ancient, and in fact, the Orthodox Christianity being Judge, and at this very day, are practiced by Pagans in various parts of the world. All these things are well known with such an array of—unimpeachable authorities, as no other book can boast. Now I know, that this statement will be, in the minds of common sense, to say nothing about truth, if it is not thereby of professing Christians, and especially ministers, if they who are ignorant as not to know, to look into these things! The priest, who will not, and the layman who dares not, read the, testimonies that are now being given to the world, will soon find them selves in the uncomfortable condition of belated bats, blind amid the light of noonday.

Yours Truly,

FRANCIS H. M'DOUGAL

Purissima, Cal.

Voices from the People.

FT. MADISON, IOWA.—Enos Newton writes.—I prize your paper very much, in fact don't feel that I can do without it.

MONTMORENCY, MICH.—D. G. Mosher writes.—The good old JOURNAL supplies a spiritual aliment not to be found elsewhere.

BREMER, IOWA.—Joseph Demery writes.—I can't do without the JOURNAL. I fail it every week with joy.

MAGNOLIA, WIS.—Cirus King writes.—The JOURNAL comes like an old friend, bearing always something new.

NEW DUNDEE, CANADA WEST.—Titus Sheard writes.—I like the JOURNAL very much; it is a weekly treat to me and I could not well do without it. Present you hearty thanks for the aid manner in which it is conducted.

WASHINGTON, KAN.—E. B. Markham writes. —I am well pleased with your paper and hardly know how to do without it. I think it is a fountain of great good, and may it flow on to the end of the earth.

BELVOIR, KAN.—T. Tegart writes.—I send you five names as trial subscribers for the JOURNAL. The hope that the JOURNAL has been coming here, has been a time of cloud breaking and clattering.

SALT LAKE CITY, UTAH.—Elizabeth Robson writes.—You will be glad to know that the reading of the JOURNAL is a source of great comfort and satisfaction to me and I feel that it is deprived of many earthly friends and comforts of this life.

HOUSTON, TEX.—W. Harral writes.—We have never had the opportunity of meeting another medium here, and we hope to have fine results during the winter. We shall take care to increase the circulation of your very valuable and intelligent paper.

KNOXVILLE, ILL.—Swan Peterson writes.—The JOURNAL has been my dearest paper for a good many years, and will be my highest respect. I am not a firm believer in Spiritualism, especially in the physical manifestations.

RANDOLPH, KAN.—Wm. Coudray writes.—As earnest inquiry in regard to Spiritualism is manifest here, and only one public medium would be handsomely supported here at present. None but well developed genuine mediums would be welcome.

SYRACUSE, N. Y.—H. Stanton writes.—I do not feel as if I could get along without the JOURNAL. The 1st of January, 1877, I shall pay for the subscription to those whom I have thought would read and be benefited, and shall continue to do the same for the coming year.

NEW BUFFALO, MICH.—A Subscriber writes. —Though I am somewhat in debt for actual necessaries of life, I must spare some of my earnings for you who have been so long and faithfully. I do not ask, nor want you to discount, my account, as it is your due, and I want to pay it.

BRAZIL, IND.—E. H. Kelsey writes.—I have the pleasure of some more, and you will be ready to omit soon. True this is a small list, but if from every month's end we can count on five or six new trial subscribers before the holidays, it would increase the circulation of the dear old JOURNAL considerably, and add many benighted souls out of sectarian darkness.

MINNEAPOLIS, MINN.—M. W. Getchell writes.—This remittance will, I think, carry me up to February 6th, 1877, which I hope to be enabled to come satisfied whether Spiritualism is true, or only peculiar manifestations of a peculiar nature, strictly mundane in their character. Should such prove to be the fact, then I shall conclude that all past revelations are of no value to mankind, for there is no evidence that there is a Spirit-world or any thing in man that survives the change called death.

BISHOP CREEK, CAL.—Jas. H. Brown writes —I will only say in this communication that I never was a believer in any sect, nor in any orthodox creed or church dogmas of the present day teaching. I like the style of your paper, and the position you have taken in regard to the religion of public interest. Though not perhaps a believer in your philosophy in the full acceptation of its doctrines, I was always a free thinker and open for conviction, and hope some day before I pass to the other side, to be in position so as to make further investigation.

FERNDALE, CAL.—O. B. Payne writes.—Spiritualism is rife in this part of California, making a sure and stable progress. Our county (Humboldt) while having rich valleys in her territory, for stock raising and productive seasons, has been somewhat isolated. Good lecturers, and especially good test and materializing mediums, who are honest and reliable, may be assured that there is a rich harvest for them in this county. The harvest is ripe. Lecturers or mediums, or persons well recommended, will find at Eureka, Bro. W. Stewart, Messrs. Kimble, Herrick, Cooper, Hicks, and many others, ready to welcome them. Should they visit Ferndale they will find an open house and welcome, by Dr. O. B. Payne and his wife.

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Mrs. R. immediately prescribed for me. I did not get all the ingredients for the Restorative until some time in June, 1871. I then commenced using it as directed, and was encouraged, because it was the first application that had been felt upon the scalp,—it causing a smarting sensation. I continued the use of this preparation about three months, when I could see the hair starting in spots all over my head, and I now have a very comfortable head of hair, which money can not buy. I am asked almost every day how it is, and what I had used to bring my hair back, all agreeing that it is unaccountably strange, etc., etc. And here let me state, that not one of all the eminent physicians I had consulted had given any encouragement, but, on the contrary, had told me that I never would get a head of hair.

I can fully substantiate the foregoing by 10,000 witnesses, if necessary, and will answer correspondents if desired.

M. K. SMITH.

Springfield, Mo.

☞ Don't forget to send a letter stamp to pay the postage on the answer desired.

Mr. Smith enclosed a lock of his hair, along with the above letter. It is about one inch in length, and of a dark brown color, soft and lively as that of a young man of twenty.

Mrs. Robinson diagnoses the case and furnishes the Restorative (sent by mail) on receipt of a letter in the handwriting of the applicant with a lock of his or her hair. She diagnoses *each case*, and compounds the *Hair Restorative* to suit the temperament of each person whose hair is to be restored.

The Restorative *seldom fails* to reproduce a good head of hair in *less than one year*, no matter how long the applicant may have been bald.

Address Mrs. A. H. Robinson, 204 S. Dearborn Street, Chicago, Ill., inclosing $5.00, which covers full expense of diagnosing, one box of the remedy, and postage.

Concluded from First Page.

condition to visit Newport,) accepted the invitation of Writer, and made him a visit from the colony of Massachusetts. Mr. Writer lived about two miles out of town. The next day after their arrival being Sunday, the visitors spent it at Writer's house, where they had religious service. While Mr. Clark was preaching from Rev. 3:10, two constables entered the house and apprehended the visitors under a warrant, of which the following is a copy:

"By virtue hereof you are required to go to the house of William Writer and so to search from house to house for certain erroneous persons, being strangers, and them to apprehend, keep in safe custody keep, and to-morrow morning at 8 o'clock to bring before me.

ROBERT BRIDENS."

They were taken to town and seated in the meeting where prayers were being said, and refusing to move their hats, the constable, at the command of the magistrate, Bridges, plucked them from their heads. Mr. Clark then arose and stenified his dissent of their worship, and refused to join in it, whereupon they were committed to prison, where they remained a fortnight. Tory were then taken before the Court of Assistants, and the following sentence passed upon them:

"That Holmes should pay a fine of £30, Mr. Clark £20 and Mr. Crandall £5, and in default of payment, to be publicly whipped."

THE FRIENDS AND THE SHERIFF'S POST.

They all refused to pay the fines, and were remanded back to prison. Afterward, without his consent, Mr. Clark's friends paid his fine, and Mr. Crandall obtained his promise to appear at the next court. Mr. Holmes was kept in prison until the next September, when the sentence of public whipping was executed upon him with excessive and barbarous cruelty. The sentence of Mr. Holmes is copied in to Mr. Benedict's "History of the Baptists," from which it appears that it was for desiring infant baptism and rebaptizing, and being excommunicate, coming within the colony that he was punished. In a manuscript from a manuscript of Gov. Joseph Jenks, is the following:

"Mr. Holmes was whipped thirty stripes, and in such an unmerciful manner that in many days, if not some weeks, he could take no rest but as he lay upon his knees and elbows, not being able to suffer any part of his body to touch the bed whereon he lay."

During the infliction of this degrading penalty upon Obadiah Holmes, humane considerations induced several persons to express sympathy for the sufferer, whereupon warrants were issued against them. Eleven made their escape; two only, John Spur and John Hazel were apprehended, and these were condemned to pay forty shillings each, or receive ten lashes. Their friends interposed and paid the fines rather than see the repetition of this inhumanity, and thus the treasury of the Lord's church militant was replenished from the pockets of the worldly good Samaritans. Mr. Benedict says that "Mr. Backus (another Baptist historian) has given an account of their trial and the depositions that were preferred against them, in which nothing more was pretended than that they took Mr. Holmes by the hand when he came from the place of prayer and blessed God for the strength and support he had given him. But this was a heinous offence, and called for the vengeance of the civil arm. Mr. Hazel was upward of sixty years old, and died a few days after he was released from the cruel lashes of the "three proceedings," says Hinton, "were mildness itself when compared with the subsequent coercive measures adopted toward the Quakers."

SUMMARY PROCEEDINGS AGAINST QUAKERS.

"In the month of July 1656 two females, Mary Fisher and Anna Austin, arrived in New England from Barbadoes, and not long after nine more individuals of the same tenets came from England. They were very speedily brought before the Court of Assistants, where they are where they were detained in close ness pliles to the interrogations which they were required to answer, and the court did not hesitate to commit them to prison and ultimately pass sentence of banishment against them, all requiring the captain who brought them from England to find sureties to a heavy amount, that he would carry them out of the colony, detaining them in person until the vessel was ready to sail."

Such is the mild statement of the historian Hinton, of this transaction. Let us turn to the account of this same outrage as detailed by George Bishop, in his work entitled, "New England judged," and which is also quoted of the persecutions endured by the Quakers in New England from the beginning of the fifth month, 1656 to the end of the tenth month, 1660 Mr. Drake gives it in his "Annals of Witchcraft," as follows:

"The following is given from spicy George Bishop, who, not very unlike Jeffries of the bloody laws and proceedings in Massachusetts during the administration of Lieutenant-governor Bellingham, was a "Dragoon." He says, and it is believed, truly, that some of the Quakers who came to Boston this year were treated as witches, and accused by persons in authority as being such. Ann Austin and Mary Fisher, for distributing certain books to make proselytes to the principles of their sect, were carried to prison, the Governor declaring them witches, and appointing women to search them, who took men to help them in case they had refused. They were stripped stark naked not missing head or feet; searching betwixt their toes and amongst their hair; turning and shuting their eyes, in such a manner as modesty will not admit to mention. Their books were taken froth them, and executioners appointed to destroy them Although these females were denounced as witches, and although a law existed that witches should be put to death, the authorities either set the law at defiance or they did not believe their own charges. No escape from this dilemma could be pretended. But they undertook to chase the Devil by transporting them beyond seas."

CONTINUED INSOLENCE AND CRUELTIES TO THE QUAKERS.

This copulation will appear the more reasonable from the fact that at this time no special law had been enacted to punish Quakers, hence their treatment and banishment must have been without warrant of law. But this defect in their legislation was at once remedied, for at the next session of the general court an act was passed levying a penalty of one hundred pounds upon the master of any vessel who should bring a known Quaker into the colony; enacting also that the Quaker should at once be sent to the house of correction, receive twenty stripes and be kept at hard labor until transported out of the colony, a penalty of five pounds was provided for importing or dispersing Quaker books, and severe penalties were assessed for defending their heretical opinions. The next year they enacted a law making it a fine of forty shillings for every hour any person harbored or concealed a known Quaker. Any Quaker after the first conviction as such, if a man, was to lose one ear, and after conviction of being of the same, each time to be severely whipped; and the third time, either man or woman, to have their tongues bored through with a red hot iron; and every Quaker, who should happen into the colony, should be subjected to the like punishment; and in October of the same year a law was enacted punishing with death all Quakers who should return to the colony after banishment.

THE GALLOWS THE CHRISTIAN ALTAR.

Four persons were executed at Boston under this law, viz: William Robinson and Marmaduke Stephenson, October 27th, 1659 Mary Dyer, who was sentenced to die at the same time, with the petition of William Dyer, her son, was reprieved, on condition that she departed the colony in forty eight hours. She was carried to the gallows and stood with the hangman's rope round her neck whilst the others were executed. Her absence, if at all, could have been but for a short time, for the following June she was also hanged. William Leddra was soon after tried, condemned, and executed under the same law. Wenlock Christeson, was another who was tried, and condemned to death. Joseph Bate, who is regarded by the Quakers as one of their most accurate and reliable historians, under date of 1661, states that after sentence of death was passed on Wenlock Christeson and he was remanded to prison to await execution, they wait was to have been on June 18 h, 1661, an order of court (probably occasioned by some intelligence from London of complaints against them) was issued for the enlargement of him and twenty-seven others then in prison for the crime of being Quakers. All the names of these twenty seven Quakers are given in Besse.

THE THIRST FOR QUAKER BLOOD DENIED.

The intelligence from London alluded to by Bate, could have been occasioned by the command of King Charles Second, suspending their cruel laws; for the historian of the United States of North America, after reciting the bloody laws of the colony already given, says, "in consequency of these laws four persons were put to death at Boston, bearing their punishment with patience and fortitude, solemnly protesting that their return from banishment was by divine direction, to warn the magistrates of their sanguinary proceedings, to repeal their cruel laws; denouncing the judgment of God upon them, and foretelling that if they should persist in their cruelties that would rise up in their room to fill their hands with work. After the execution of the four persons an order from King Charles the Second, procured by their friends in England, put a stop to capital executions." And Hinton says: "The law now plainly appeared to be unsupported by public opinion, and the magistrates hastened to interpose between the sentence and its execution. Christeson, and all the other Quakers in custody, were forthwith released and sent beyond the precincts of the colony, and in the first year after the restoration of Charles Second, even this degree of persecution was suspended by a letter from the King to Mr. Endicot and the other governors of the New England settlements."

"FILL NO MORE THE SANCTIFIED BLOOD"—A BRAVE GIRL'S WARNING.

Sewell, in his history of the Quakers, after detailing the treatment of Christeson and others, in the "bloody town of Boston," and in meeting that no more persecutions should be visited on any hold of the persecutors, says:

"For once, a girl of fourteen years of age, called Hannah Talcott, who with other had been banished for religion was stirred, with such zeal, that coming from Long Island, some hundreds of miles to the assembly of the bloody town, she appeared in the court there and warned the magistrates to "spill no more innocent blood." Was saying "Hannah, was so first that they all sat silent, till Rawson, the secretary, said: "What, shall we be bafflled by such a one as this? Come, let us drink a dram."

And here Sewell leaves the matter, and does not tell what was the fate of the intrepid girl, but among the names of the twenty seven given by Besse, who were released from prison under the order of King Charles, appears that of Mary Talcott, and of Hannah Talcott. It is apparent, therefore, that it was not from any relentings on the part of these reformed Christian persecutors, but by the express command of their sovereign, that this bloody work of death was stayed.

THE NEW ENGLAND FATHERS STRANGERS TO THE PRINCIPLES OF COMMON HONESTY.

In 1655, May 18 h, the first Baptist Church was organized in Boston, consisting of nine persons. "This little church, a part of whose members were females, and the rest illiterate ploughmen and mechanics, was soon employed," says Benedict, "for the rulers of Massachusetts for a number of years." "It would take a volume," says Morgan Edwards, "to contain the accounts of their sufferings for six or twelve years." Their crime was that they had formed a church without the approbation of the ruling powers. As earlier in life Benedict is in censuring any who made profession of Orthodox Christianity, he is yet compelled to assert that it is difficult to reconcile the position of the New England fathers with the principles of common honesty.

THE HOLINESS OF THE PEDOBAPTISTS

Among the nine persons who associated to form this incipient church, was Thomas Gould. After he and his companions had been fined, imprisoned and sentenced to banishment by the Boston tribunal, they were visited by a public disputation. They accepted, and when the disputants were met, the Baptists were denied a moderator, and were treated to a long lecture from one of their opponents as to the vileness of their doctrines. When they attempted to reply, they were repulsed, and were told that they should there be delinquents, and were given no opportunity to defend themselves. In the close, the moderator, or master, Jonathan Mitchel, pronounced the sentence upon them recorded in Deuteronomy, chapter 17: "And the man that will do presumptuously, and not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge even, that man shall die, and thou shalt put away the evil from Israel." Benedict adds, that it was "that no far as he can gain information of the management of this singular dispute, in cowardly and contemptible, on the part of the Pedobaptists, it exceeds anything of the kind which we read of in any age. The next month the sentence of banishment was pronounced, they still refused to leave the colony and were kept in prison more than a year after.

BAPTISM FOR BANS OR BANISHMENT IN THE ANABAPTISTS.

Soon after this, Elder Russell and his son and one Foster, were thrown into prison and confined nearly six months. In 1679, May 30, the General Court passed an act by which the penalty of banishment was to be inflicted on all who should openly oppose or condemn infant baptism. In 1681, during the administration of Governor Leveret, two Baptist congregations by the governor's permission had built a house of worship in Boston. When nearly completed, the governor died. They met in this house for the first time, February 15, 1679; but their joy at the sight of it was of short duration. The General Court in the following May passed an act that no person should erect or make use of a house for public worship without license, and that the penalties, under penalty of forfeiture of the house and land on which it stood. Upon the enactment of this law the Baptists found the following notice nailed upon the door:

"All persons are to take notice that by order of the Court the doors of this house are shut up, and that they are not to assemble any meetings, or to open the doors thereof without license from authority till the General Court take further order, as they will answer the contrary at their peril.

EDWARD RAWSON, Secretary."

"Boston, 8 h March, 1680."

THE RAPACIOUS PRIESTS GATHERERS.

And notwithstanding the King had ordered the authorities not to molest the Baptists, it was more than a year before they again obtained possession of their house. The Boston again admonished that our limits will not allow us to pursue the subject further in its chronological order. Let us however pause ever nearly a century of Mr. Benedict's detail of these persecutions and allude to one or two more in order to despatch what appears to have been made by Protestant Christians during all this time. The Baptists had organized a church at Ashfield, in the Franklin Association, in 1781. The prevailing spirit of Liberty had interdicted the banishment and imprisonment for mere differences of religious opinion; but now the people were disquieted with the insolence and rapaciousness of the tithegathers of the established church. In 1770, about 600 acres of their lands were disposed of at public auction by the furious parish tax-gatherers. For a demand less than four dollars, Mr. Elisha Ward, their elder minister, was dispossessed of ten acres of his home lot. From his father was taken twenty acres, containing his orchard and burying ground, which was struck off to one Wells, for less than five dollars.

"This covetous of fields, and taking them by force goes before any thing recorded of in England. In these distressing circumstances the Baptists petitioned the Boston Assembly for relief. A number of laws were then made, but no assistance was afforded them until they, by the assistance of Governor Hutchinson, addressed the King and Council, from the law which sanctioned their oppressions, was disannulled, and their land ordered to be restored."

OUTRAGEOUS PERSECUTION OF THE ARCADIANS

Sometime about the year 1760, occurred one of the most disgraceful and inhuman acts of which any civilized people have ever been guilty. About a half century prior to this, when Nova Scotia was reduced by the English Government, Lieut. Governor Armstrong, of Massachusetts, had permitted a colony of French Catholics, called Arcadians, to settle and reside there, by taking an oath of neutrality, and who had now become quite numerous, and had made extensive acquisitions and settlements. No complaint seems to have been made that they had ever violated their oblige tions as neutrals, but on the contrary they were careful to preserve their neutrality between England and France. But now, from mere conjecture, or a pretense that should the French attempt a recovery of the province these Arcadians, either from inclination or compulsion, would join in the attempt, a sudden forcible seizure and removal was determined upon and accomplished. A few days before their seizure, notice was given to the governors of the New England colonies to prepare for their reception; and one can imagine what kind of a reception they were provided with from colonies whose laws of the same period made it death for a Catholic priest to enter or exercise his religion therein. The greater part of this whole transaction, consisting of men, women, and children, were accordingly seized by the King's troops and had their aboard small vessels, with such part of their household goods as there was room for, leaving behind the contents of their barns, their farm utensils, their stock of cattle, and more than all, their flexible homes and farms, which they were never more to see, for all of which losses no compensation was ever made them. Husbands were torn from their wives, separated from wife and children, and some carried to colonies remote from others to which their families were consigned; and one of their number declared, "It was the hardest which had happened since our Savior was on earth."

A RACE ORDERED OUT BY CRUELTY

About a thousand of the Arcadians landed at Boston just in the beginning of winter, nearly at a loss from the crowded state of the vessels The Assembly was in session, and after several days debate, a law was passed authorizing a committee to send them into different towns in the colony, there to be employed and bound out to service by justices and to be made poor, as in cases of paupers and indigent persons. In time, many emigrated to Hispaniola, where the greater portion died within a year. Some emigrated to Canada. In 1763, Monsieur Bonguinville carried several families of them who had landed that way to France, to the Falkland Islands, where they were permitted to remain but a short time, being turned off by Mr. Byron. "They are," says Bonguinville, a "laborious, intelligent, set of men, who ought to be dear to France on account of the inviolate attachment they have shown as honest but unfortunate subjects." "Thus, says the historian, they were dispersed through the world, until they were in a manner extinct, the few which remained being scattered in other subjects in different parts of the British dominion.

THOMAS JEFFERSON AT THE HELM.

In reply to a Baptist association of Connecticut in 1803 Thomas Jefferson, then President of Religious Freedom in Virginia, says:

"Believing with you that religion is a matter which lies solely between man and his God, that he owes an account to none other for his faith or his worship, that the legislative powers of government reach actions only, and not opinions, I contemplate with sovereign reverence that act of the whole American people which declared that their legislature should make no law respecting an establishment of religion or prohibiting the free exercise thereof, thus building a wall of separation between church and state."

The most desperate contest of Jefferson's whole life was the three years in which he was battling these Christian bigots of Virginia, in procuring the repeal of their oppressive and persecuting laws, and the establishment of religious freedom; and when he drew up the epitaph to be inscribed upon his tomb he added to the words "Author of the Declaration of Independence," those others, of which he if possible had the right to feel still more proud "and of the Statutes of Virginia for Religious Freedom." Not to Thomas Jefferson only, but to many more of his brave compeers, such as John Adams, Benjamin Franklin and Thomas Paine, we owe an eternal debt of gratitude. They had witnessed and experienced the fatal effects of religious fanaticism in its most hideous forms, and not only became patriots in establishing political freedom, but great reformers of the most detestable tyranny of religious oppression. In a letter of John Adams to Jefferson, June 28 h, 1813, Mr. Adams says:

"It is very true that the denunciations of the priesthood are fulminated against every advocate of a complete freedom of religion. Combinations I believe would be plentifully pronounced by even the most liberal of them, against Atheism, Deism,—against every great man who disbelieved or doubted the resurrection of Jesus or the miracles of the New Testament. Priestly himself would denounce the man who should deny the Apocalypse or the prophecies of Daniel. Priestly and Lindsay both have denounced as Idolaters and Blasphemers, all the Trinitarians and even the Arians. Poor, weak, man, when will thy perfections arrive? Thy Reason, Conscience, and not deny a great character than Priestly or Godwin has said: 'Be ye perfect,' etc. For my part I can not deal damnation round the land on all I judge the foes of God and man."

JOHN ADAMS BALANCING THE ACCOUNT.

Adams, like Erasmus, would sometimes break out into bursts of honest indignation against the prevailing Christianity of his day. "Howl, snarl, bite," he says, "ye Calvinistic, ye Athanasian divines, if you will; ye will say I am no Christian, I say you are no Christians, and there the account is balanced. And yet John Adams did more in one small sentence to answer the question of Christianity than has ever been done by all the theologians with their

"THUS SAITH THE LORD"

In a letter to a correspondent he says, "You have written much about matter and spirit, and have concluded there is no human soul? Will you please to inform me what matter is? Unless you define the terms, I fear we can not reason in or about words." Even the great German Materialist, Buchner, has never been able to answer this question. When it is answered who knows that spirit and matter may not be found identical.

CLOSING REBUKE TO CHRISTIANITY.

And so it is apparent from the pages of impartial history that it was owing to the promulgation of the Declaration of American Independence—as in all the years before—the only redress the people obtained in this country from the cruel persecutions and oppressions of this much vaunted New England Protestant Christianity, was by an appeal to a foreign king of the Christian Testament a bloody persecutor of his home subjects. This model church of Christ, established as it is boastingly said, by the pilgrim fathers, who had fled to this wilderness from religious persecutions for freedom to worship God, never let go its deadly grip upon the throats of those who here attempted to exercise such freedom, except at the command of their monarch, until by the fiat of a greater and mightier power than Kings or Christian oligarchies, the will of the people, embodied in our yet free Constitution, proclaimed that neither religious fanaticism nor Christian oppression should have the power to insolate human beings upon their blood-stained altars no more forever. When contrasted with these great crimes and bloody deeds done in the name of a religion whose founder is termed the Prince of Peace, what have its votaries answered? "The spirit of the age," they say. We become sick of this stale excuse when we know that Roode Island, Maryland and Pennsylvania, were standing opposite from their first settlement to all time—that in fact all the colonies except those of New England, and in some respects, Virginia, were comparatively free from the cruel, exclusive, self-righteous, fanatical, ministerial domination that had its origin at Geneva and is more to be dreaded than plague, pestilence and famine, and which has made the whole name Christian, a thing of loathing to untrammeled, humane souls. The Fathers, then as they are justly called, (not the pilgrim fathers,) but such men as George Washington, Benjamin Franklin, John and Samuel Adams, Thomas Jefferson and Thomas Paine, founded upon this continent a government, not after the model of the government of the Puritan fathers of Massachusetts, but after the model of Roode Island, the great and only distinguishing characteristic of which, among the governments of earth, is

"THE SACRED RIGHT OF MAN TO THINK."

The history of nations had shown to these patriots that contests for Christian supremacy in all the nations of Europe, and in our own colonies as well, had cost the human lands in blood; and as great statesmen and good men, they ordained that in this new Republic the relations of man to his Creator should be controlled by government, but should remain a sacred personal right of each conscious soul. Wisely did these Fathers build, and justly did our country remain free from the spirit of forcible religious propagandism. In closing, let me allude to one of the fearful portents of our own times.

A WORD OF WARNING—GUARD WELL THE TEMPLE OF LIBERTY

Numerous legitimate successors of the dominating spirit of these Puritanical fathers are among us. They are now united, active, and, I am sorry to say, very wealthy. They do not arrived at the Centennial Anniversary Day of the rearing of this Temple of Liberty, yet so sorely tempted to commit a sacrilege as boldly organized and vigorously at work, and with the same fell spirit of domination that characterized the Puritan fathers, of establishing under the superstructure of this Temple of Freedom, to rear upon its ruins another Christian Bastile, to which, in times of trials, if humane souls, if patriots everywhere, can not unite,—if they will not devote their means, time and influence ungrudgingly to counteract and defeat this heretical, this treacherous, this the Dark Ages of Fanaticism,—if, in a word we will not realize that eternal vigilance is ever the price of such liberty as is worth possessing, and buckle on our armor, and fight it out on that line, then is this progress and freedom to which we have now attained too great a boon; and we, unworthy of its enjoyment, ought to be driven out as baseborn slaves, and as such have no place in the world, but to be meted out by our John Calvins, John Wards, and John Cottons.

DR. WITHERSPOON goes to Decorah, Iowa, to hold seances.

ISAAC T. WAGNER sent $3 00 for JOURNAL, but fails to give his P. O. address.

MRS. M. FAIRFIELD is now in New Orleans during January. Address him in care of Spencer Fields, No. 80 Camp street.

MR. J. LA RANSHUM, late of Chicago, has located at Los Angelos, Cal., where he has established a first-class dancing academy. We wish him success and happiness in his new home.

THE next number of the LITTLE BOUQUET will contain an interesting article on Sleep, Dreams, Visions, etc. Every family of Spiritualists should have it. $1 per year. Address RELIGIO PHILOSOPHICAL PUBLISHING HOUSE.

DR. H. B. FAIRFIELD lectures in Bantonville, Vt., Sunday, January 9 h, and will attend the Milton Association at Coatingsville, where he speaks the 14 h, 15 h and 16 h of January. He would like to make other engagements wherever his services are wanted. Address him at Greenwich Village, Mass.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

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VOL. XIX. | S. S. JONES, EDITOR, PUBLISHER AND PROPRIETOR. | CHICAGO, JANUARY 22, 1876. | $2.00 A YEAR IN ADVANCE. SINGLE COPIES EIGHT CENTS. | NO 19

THE SPIRITS' BOOK.

By Allan Kardec, Translated From the French by Anna Blackwell. 428 Pages. Colby & Rich Publishers, Boston.

For Sale at the Religio-Philosophical Publishing House, Chicago, Ill. Price $1 75, Sent by Mail Free of Postage.

The Spirits' Book is a remarkable work, as it gives the basis, much in detail, of the *incarnation* and *reincarnation* theory, so extensively believed in by many French and Russian Spiritualists.

We have read the work with great care, the better to enable us to give our readers a synopsis of the faith of the author, based upon what he assumes to be the doctrine of *the Spirits.*

Of the scholarship, and devotion to the subject of spirit communion, of the author, we have not the least doubt, nor do we question that the theory of incarnation and reincarnation, was affirmed by a band of familiar spirits, who held communion with him; and yet it is no more evidence to us, of the truth of the theory, than if it was entirely unsupported by any influence outside of the author—Allan Kardec.

Our experience in conversing with spirits, teaches us that there are not only a great variety of opinions upon so-called religious subjects, but that many spirits put forth their theories with the same dogmatic authority that is often manifested upon this plane of life, and with as little common sense and reason to back them.

Leon Denisarth—Hippolyte Rivail, better known by his *nom de plume* of Allan Kardec, was a scholar who evidently was not only familiar with the different systems of religion which have obtained in past ages, as well as in the present, but had a predilection for the general basic teachings of all systems which assume that a God of infinite power, who by the potency of his own will *created* all things, man not excepted, and that he endowed the latter with a *free will*, to act in conflict with the will of the Creator, hence thereby could be guilty of sin, for which he must make expiation by *incarnation and reincarnation.*

Incarnation and reincarnation is, according to his theory, the only means man has for development.

The thoughtful reader of any of Allan Kardec's books, will at a glance see that his system is but a *relash of old systems of religion*, extending back, with occasional revisions, from the earliest traditions of mankind.

Questions will doubtless arise in the minds of tens of thousands of readers, if the doctrine of *reincarnation* is a veritable truth, is not that truth known to all spirits who have had any considerable experience upon the higher planes of life? If not true, why do spirits give sanction to such a fallacy? To answer these questions and give cogent reasons therefor, would require far greater space than we now have to spare, in giving a review of the book under consideration. We will nevertheless hint at a fact that comes within the every day observation of thoughtful people.

There is an unlimited amount of literature, and that is constantly increasing, denominated *fiction*, all of which bears more or less semblance to religious dogmas, liberal Christianity, skepticism, love stories, and common-place transactions of life, etc.

These writings are the results of the inspirations of minds, whose phrenological development gives vent to especial trains of thought. Who will deny that all this is the result of the agitation of thought, and that thoughts are prolific in reproduction? Aye, the truth is manifest that "the agitation of thought is the beginning of wisdom."

The only danger to be feared as a result of reading a work where so much thought is bestowed upon the *system* advocated, and with such scholarly care, is that the reader will accept it as a book of *authority*, and inconsiderately rest his faith upon it as an *infallible dogma.*

Evidences of such results are already apparent in France, Russia, and to some extent in America, and yet we would forcibly impress the fact upon the minds of the reader, that all such results, in this age of thought, can be of little or temporary evil, only.

Those who will give credence to the doctrine of *incarnation*, and *reincarnation* of spirits are already in the bonds of *religious fallacies*, and adopt Kardec's doctrine as more acceptable than those already received by them, and as a stepping-stone to higher truths.

Indeed the same may be said of the belief in the doctrines of *elementary spirits*, witches, gnomes, sylphs, genii, black and white magic, etc., etc., all of which have their origin in the misconceptions of the devotees of such beliefs. They witness certain species of phenomena—crude spirit manifestations, given under unfavorable conditions—hence very imperfect; and not having a philosophical reason for that which they behold, they readily adopt a plausible theory, however baseless and destitute of reason. Theories are often palatable and readily adopted as truth, provided they are built upon the popular assumption that beings exist, who by their acts, thwart the will of their Creator, and necessarily expiate by suffering the penalty imposed by such a Creator.

Allan Kardec, in arriving at similar results to those claimed by the ancient believers in *metempsychosis* or transmigration of souls, put forth an improved theory upon that of Pythagoras in this, he, (Kardec) assumes that all souls are created by the special and continued will of God, without bodies, and that their spirits are all equal, neither good nor bad, but all have to become *incarnated* in bodies, which they fully take possession of by virtue of their own volition, when bodies for which they have a fitting, are born. While they may know that certain bodies are to be theirs before the child is born, yet they can not be fully incarnated in such bodies before their birth, nor can a spirit become *reincarnated*, or incarnated a second time, (which all spirits have to do for many times before, becoming disembralied from matter) until the body of a child appears by a natural birth, for it, the spirit, to enter.

The theory may be briefly stated thus: God is continually creating spirits who exist from their creation, upon the spiritual plane of life, until they respectively find an infant body born that they choose to enter, then they become the active intelligent soul of such infant, and are with such body developed to manhood.

They being possessed by the will of God, with a *free will*, sin against him, and as a means of expiating such sins, continue to be *reincarnated* from time to time, until by experience in natural bodies, throughout eternities of time, they outgrow and overcome materiality to that extent that they no longer need such expiatory *reincarnation* treatments.

The intermediate times between the several incarnations is called the state of erraticity and may be of longer or shorter durations.

Hence it will be seen that the substance of Allen Kardec's theory of incarnation and reincarnation, has this virtue—age; if like "old rye" it improves by age! It is as old as the most benighted dogma of the mythologically based system of religion, believed in by the ancient inhabitants of Earth.

Upon such a fallacy the doctrine of *elementary spirits* rests. Spirits before they become *incarnated* in a body, if such really exist, may be properly called elementary.

The ancients looked upon results produced by the convulsions and perturbations in nature, as being caused by the positive will of offended Gods—others in more modern times, while clearly seeing the fallacy of such doctrines, bring upon the stage a multitude of elementary spirits, and a well digested system of faith in Black and White magic, and these are believed in by those who need such stepping-stones to get out of old theological dogmas, which cling to some minds like the old man of the sea clung to Sinbad the sailor.

By and by a rational system of philosophy—the *Philosophy of Life*, will become so fully understood, and its beauties and truthfulness so well appreciated, that the fallacies and short clothes of the world's childhood, will be displaced and cast into the darkness, there to be covered by the waters of oblivion, only thereafter to be known by the fossilized creeds, that for ages will survive as landmarks, and monuments, marking prominent changes and turns in the pathway that mortals have trod.

But lest our readers may think we have not justly given Allen Kardec's views upon the subject discussed in the "Spirits' Book" we will give the following quotations from it.

He says, in discussing the subject of souls, "The *spiritual soul* would belong to man only."

In speaking of sin and its expiation, he says:

The moral teachings of the higher spirits may be summed in the "like that of Christ, in the gospel maxim, "Do unto others as you would that others should do unto you;" that is to say, do good to all, and wrong no one. This principle of action furnishes mankind with a rule of conduct of universal application, from the smallest matter to the greatest.

They teach us that selfishness, pride, sensuality, are passions which bring us back towards the animal nature, by attaching us to matter; that he who, in this lower life, detaches himself from matter through contempt of worldly trifles, and through love of the neighbor, brings himself back towards the spiritual nature; that we should all make ourselves useful, according to the means which God has placed in our hands for our trial; that the strong and the powerful owe aid and protection to the weak; and that he who misuses strength and power to oppress his fellow-creatures violates the law of God. They teach us that in the spirit world nothing can be hidden, and that the hypocrite will there be unmasked, and all his wickedness unveiled; that the presence, unavoidable and perpetual, of those whom we have wronged in the earthly life is one of the punishments that awaits us in the Spirit world; and that the lower or higher state of spirits gives rise in that other life to suffering or to enjoyments unknown to us upon the earth.

But they also teach us that there are no unpardonable sins, none that can not be effaced by expiation. Man finds the means of accomplishing this in the different existences which permit him to advance progressively, and according to his desire and his efforts, towards the perfection that constitutes his ultimate aim.

In speaking of matter and spirit, the spirits say in answer to the author's inquiry:

22 What definition can you give of matter?

A. Matter is the element which enchains spirit, the instrument which serves it, and upon which, at the same time, it exerts its action.

23 What is spirit?

A. The intelligent principle of the universe.

—What is the essential nature of spirit?

A. It is not possible to explain the nature of spirit in your language. You put it be not a *thing*, because it is not palpable; but for us it is a *thing*.

35 Is spirit independent of matter, or is it only one of the properties of matter, as colors are a property of light, and as sound is a property of the air?

A. Spirit and matter are distinct from one another; but the union of spirit and matter is necessary to give intelligent activity to matter.

27. There are, then, two general elements of the universe—matter and spirit?

A. Yes; and above these both is God, the Creator, Parent of all things. The three elements are the principle of all that exists—the universal trinity. But to the material element must be added the universal fluid which plays the part of intermediary between spirit and matter, the nature of which, being too gross for spirit to be able to act directly upon it. Although, from another point of view, this fluid may be classed as forming part of the material element, it is of a quality so much refined from that element by certain special properties of its own.

The author inquires of the spirits:

38 How did God create the universe?

A. To borrow a well-known expression, by His will. Nothing can give a better idea of action of that all power will that those grand words of Genesis, "God said, 'let there be light,' and there was light."

The author inquires:

44 Whence came the living beings that appeared upon the earth?

A. The germs of these were contained in the earth itself, awaiting the favorable moment for their development. The organic principles came together on the cessation of the force which held them asunder, and those principles formed the germ of all the living beings that have peopled the earth. Those germs remained latent and inert, like the chrysalis and the seeds of plants, until the arrival of the proper moment for the evolution of each species. The beings of each species then came together and multiplied.

45 Where are the organic elements before the formation of the earth?

A. They existed, so to say, in the fluidic state, in the vast laboratory of the spirits, or in other planets, awaiting the creation of the earth in order to begin a new existence on a new globe.

71. Is intelligence an attribute of the vital principle?

A. No. Animalised matter can only be rendered intelligent by its union with spirit.

72. What is the source of intelligence?

A. We have already told you; the universal intelligence.

In speaking of spirits it is said:

76. What definition can be given of spirits?

A. Spirits may be defined as the intelligent beings of the creation. They constitute the population of the universe, in contradistinction to the forms of the material world.

NOTE.—The word "spirit" is here employed to designate the individuality of some corporeal beings, and not universal intelligent element.

77. Are spirits beings distinct from the Deity, or are they only emanations from or portions of the Deity, and called, for that reason, "sons" or "children" of God?

A. Spirits are the work of God, just as a machine is the work of the mechanician who made it; the machine is the man's work, but it is not the man. You know that when a man has made a fine or useful thing, he calls it his "child"—his "creation." It is thus with us in relation to God. We are His children in this sense, because we are His work.

78. Have spirits had a beginning, or have they existed, like God, from all eternity?

A. If spirits had had a beginning, they would be equal with God, because they are His creation, and subject to His will. That God has existed from all eternity is incontestable; but we know not when he created us, we know nothing. You may say that we have had no beginning in this sense, that, God being eternal, He must have incessantly created. But as to when and how each of us was made, this, I repeat, is known to no one. It is the great mystery.

80 Is the creation of spirits always going on, or did it only take place at the beginning of time?

A. It is always going on, that is to say, God has never ceased to create.

81 Are spirits formed spontaneously, or do they proceed from one another?

A (God creates them as He creates all other creatures, by His will. But we must again repeat that their origin is a mystery.

84 Do spirits constitute a world apart from that which we see?

A. Yes; the world of spirits or incorporeal intelligence.

85 Which of the two, the Spirit-world or the corporeal world, is the principal one in the order of the universe?

A. The Spirit-world. It is pre-existent to, and survives, everything else.

86 Might the corporeal world never have existed, or cease to exist, without changing the essentiality of the Spirit world?

Yes; they are independent of each other, and yet their correlation is incessant, for they react incessantly upon each other.

87 Do spirits occupy a determinate and circumscribed region in space?

A. Spirits are everywhere; the infinitudes of space are peopled with them in infinite numbers. Unperceived by you, they are incessantly beside you, observing and acting upon you; for spirits are one of the powers of Nature, and are the instruments employed by God for the accomplishment of His providential designs. But all spirits do not go everywhere; there are regions of which the entrance is interdicted to those who are not advanced.

88 Have souls a determinate, circumscribed, and unvarying form?

A. Not for souls such as yours; but, for us, they have a form, though one only to be vaguely imagined by you as a flame, a gleam, or an ethereal spark.

—Is this flame or spark of any color?

A. If you could see it, it would appear to you to vary from a dull grey to the brilliancy of the ruby, according to the degree of the spirit's purity.

89 Do spirits employ any time in transporting themselves through space?

A. Yes; but their motion is as rapid as that of thought.

—Is not thought the movement of the soul itself, a transportation of the soul itself to the object thought of by it?

A. Wherever the thought is, there the soul is, since it is the soul that thinks. Thought is an attribute.

90 When a spirit travels from one place to another, is the intermediate space traversed by the verses and of the extent of space through which he passes; or is he suddenly transported to the place to which he wishes to go?

A. A spirit can travel in either way. He can, if he will, take cognizance of the distance he passes through, or he can rid himself entirely of the sense of distance. This depends on the spirit's will, and also on his degree of purity.

91 Does matter constitute an obstacle to the movement of spirit?

A No; spirits pass through everything; the earth, water, fire even, are equally accessible them.

93 In the spirit, properly so called, without a covering, do the senses reside, surrounded by a substance of some kind?

A. The spirit is enveloped in a substance which would appear to you as mere vapour, but which, nevertheless, appears very gross to us, though it is sufficiently vaporous to allow the spirit to float in the atmosphere, and to transport itself wherever it wishes.

96 Are all spirits equal, or does there exist among them a hierarchy of rank?

A. There are different degrees according to the degree of purification to which they have attained

115 Are some spirits created good and others created bad?

A. God has created all spirits in a state of simplicity and ignorance; that is to say, without knowledge. He has given to each of them a mission, with a view to enlighten them and to make them gradually arrive at perfection through the knowledge of the truth, and thus to bring them nearer and nearer to Himself. This perfection is, for them, the condition of eternal and unalloyed happiness. Spirits acquire knowledge by passing through the trials imposed on them by God. Some of them accept these trials with submission, arrive more quickly at the aim of their destiny; others undergo them with murmuring, and thus remain, through their own fault, at a distance from the perfection and the felicity promised to them.

—According to this statement, it would appear that spirits, at starting, are like children, ignorant and without experience, but acquiring, little by little, the knowledge which they lack, by passing through the different phases of human life?

A. Yes; the comparison is correct. The child, if rebellious, remains ignorant and faulty in proportion or less according to his docility. But the life of man has a term; whereas that of spirits stretches out into infinity.

116. Do any spirits remain for ever in the lower ranks?

A. No; all become perfect. They change in course of time, however long may be the process of amendment; for as we have already said, a just and merciful parent can not condemn his children to eternal banishment. Can you suppose that God, so great, so good, so just, is less kind than you are?

117. Does it depend on the spirits themselves to hasten their progress towards perfection?

A Certainly; they reach the goal more or less quickly according to the strength of their desire and the degree of their submission to the will of God. Does not a docile child learn faster than one who is obstinate and idle?

118 Can spirits degenerate?

A No; in proportion as they advance, they understand what has retarded their progress. When a spirit has finished with any given trial, he has learned the lesson of that trial, and never forgets it. He may remain stationary; but he never degenerates.

121 How is it that some spirits have followed the road of good, and other the road of evil?

A. Have they not their free-will? God has not created any spirit bad. He has created them, simple and ignorant, that is to say, possessing an equal aptitude for good and for evil. Those who become bad become so of their own free-will.

127. Are all spirits created equal in point of intellectual capacity?

A. They are all created equal, but not knowing from whence they come; for their free-will must have its fling. They progress more or less rapidly in intelligence as in morality.

128 Do the beings whom we call angels, archangels, seraphim, form a special category of a nature different from that of other spirits?

A. No; they are spirits who have purified themselves from all imperfection, have reached the highest degree of the scale of progress, and united in themselves all species of perfection.

132 What is the aim of the incarnation of spirits?

A. It is a necessity imposed on them by God as the means of attaining perfection. For some of them it is an expiation; for others, a mission. In order to attain perfection, it is *necessary* for them to undergo *all* the vicissitudes of corporeal existence.

134 What is the soul?

A. An incarnate spirit.

—What was the soul before its union with a body?

A. A spirit.

135 Is there in man anything else than a soul and a body?

A. There is the link which unites the soul and the body.

—What is the nature of that link?

A. It is semi-material—that is to say, of a nature intermediate between soul and body, as it must necessarily be, in order that they may be enabled to communicate with each other. It is by means of this link that the spirit acts upon matter, and that matter acts reciprocally upon the spirit."

136 Can a body exist without a soul?

A. Yes; but it is only when the body ceases to live that the soul quits it. Previous to birth the union between the soul and the body is not complete; but, when this union is definitely established, it is only the death of the body that can sever the bonds that unite it with the soul and thus allow the soul to withdraw from it. Organic life may vital as a body without a soul, but the soul can not inhabit a body deprived of organic life.

149 What becomes of the soul at the moment of death?

A. It becomes again a spirit; that is to say, it returns into the world of spirits, which it had quitted for a short time.

150 Does the soul, after death, preserve its individuality?

A. Yes, it never loses its individuality.

164 How can the soul that has not attained to perfection during the corporeal life complete the work of its purification?

A. By undergoing the trial of a new existence.

—How does the soul accomplish this new existence? Is it through its transformation as a spirit?

A. The soul, in purifying itself, undoubtedly undergoes a transformation; but, in order to effect a transformation, it needs the trials of corporeal life.

—The soul has, then, many corporeal existences?

A. Yes; we all have many such existences.

—It would seem to result from this statement that the soul, after having quitted one body, takes another one; in other words, that it reincarnates itself in a new body. Is it thus that this statement is to be understood?

A. Evidently so.

167. What is the aim of reincarnation?

A. Expiation; progressive improvement of mankind. Without this aim, where would be its justice?

168 Is the number of corporeal existences limited, or does a spirit go on reincarnating himself for ever?

A. In each new existence, a spirit takes a step forward in the path of progress; when he has stripped himself of all his impurities, he has no further need of the trials of corporeal life.

169. Is the number of incarnations the same for all spirits?

A. No; he who advances quickly spares himself many trials. Nevertheless, these successive incarnations are always very numerous, for progress is almost infinite.

170. What does the spirit become after its last incarnation?

A. It enters upon the state of perfect happiness, as a purified spirit.

171. What foundation is there for the doctrine of reincarnation?

A. The justice of God, and revelation.

172. Do we accomplish all our different corporeal existences upon this earth?

A. Not all of them. for those existences take place in many different worlds.

198. Do the pure spirits inhabit special worlds, or are they in universal space without being attached to any particular globe?

(Continued on page 305.)

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I Am a Christian Spiritualist.

BY CYRUS JEFFRIES.

1st. I am a Christian Spiritualist, because I believe that God is a spirit and must be spiritually worshiped. "For God is a spirit; and they that worship him must worship him in spirit and in truth."—John 4:24

2nd. I am a Christian Spiritualist, because I believe that I will soon be a spirit in the world of spirits. "For the spirit shall return unto God who gave it."—Ecc. 12:7

3rd. I am a Christian Spiritualist, because I believe that Christ, who is our forerunner and our example, lived and died, and came back to earth after death, from the Spirit-world, and appeared to and talked with his friends, just as many spirits are now doing all over the civilized world. "Whither the forerunner is for us entered, even Jesus, made a high priest forever after the order of Melchisedec."—Heb. 6:20.

4th. I am a Christian Spiritualist, because I believe the gospel of Christ is the same spiritual gospel in this day, it was in Christ's day, without one word of all its miraculous signs or wonders having passed away. "Heaven and earth shall pass away: but my words shall not pass away."—Mark 13:31

5th. I am a Christian Spiritualist, because I believe that in obeying all the commands of Christ, we can do all the wonders, signs and miracles that he did, and sometimes even greater works than he did. "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do."—John 14:12.

6th. I am a Christian Spiritualist, because I believe the religion of Christ to be a religion of good tidings unto all people; it heals all sickness and disease; it unstops the deaf ears, opens the blind eyes, makes the dumb to speak, enables men to see visions, imparts the gift of prophecy, enables men to discern spirits, grants the gift of tongues, and the interpretation of tongues, it gives the power to cast out devils, to raise the dead, to become entranced, to dream dreams, and to work miracles, all of which makes the religion of Christ a religion of great joy. "And the angel said unto them, fear not; for, behold, I bring you good tidings of great joy, which shall be to all people."—Luke 2:10.

7th. I am a Christian Spiritualist, because I believe that the true gospel of Jesus Christ is accompanied with all the signs and wonders in this day, as it was in the days of Christ and the apostles, and that it is precisely the same gospel in this day, it was eighteen hundred years ago, and that wonders, signs and miracles are no less the religion of Christ in this century, than it was in the first century, and that not one word of his commands have ever perished, or been repealed, nor will they ever become abrogated or pass away, but that true Christians must continue to teach whatsoever Christ commanded unto the end of the world or unto the end of the ages. "Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world."—Matthew 28:20

8th. I am a Christian Spiritualist, because I believe that the religion of Christ is a religion full of signs and wonders, every miracle of which is full of love and happiness from God and the angels, to the children of men, and that signs and wonders will follow all who truly believe the gospel. "For they went forth and preached every where, the Lord working with them, and confirming the word with signs following, Amen!"—Mark 16:20

9th. I am a Christian Spiritualist, because I believe that the Gospel of Christ can be of no more benefit to the children of men in this day without its signs and wonders than it would have been to the people in the days of Christ, without its signs and wonders. But that the wonders, signs and miracles of the gospel kingdom are in as full force now in this day, as they were in the days of the apostles. And that the gospel kingdom, is as much the kingdom of miracles now, as it was then, and it can no where be shown in the Scriptures, that a single wonder, sign or miracle, has ever been repealed, abrogated, or done away. But that the Kingdom of Christ with all its fullness shall consume all other kingdoms and shall stand forever. "For the God of heaven shall sit up a Kingdom, which shall be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all other kingdoms, and it shall stand forever."—Dan. 2:44

10th. I am a Christian Spiritualist, because I believe that Christ established his gospel kingdom, with all its wonders, signs and miracles, on earth, to endure forever, and that not one of its glorious signs or miracles, shall ever fail or pass away from his gosple kingdom, until all dominions shall serve and obey him. "For the Kingdom and Dominion, and the greatness of the Kingdom under the whole Heaven, shall be given to the people of the saints of the Most High, whose Kingdom is an everlasting Kingdom, and all dominions shall serve and obey him."—Dan. 7:27.

11th. I am a Christian Spiritualist, because I do not believe that Christ came to establish a Kingdom and a miraculous Religion, whose heavenly signs and glorious wonders were to perish in a century, and die out forever; but that when his Gospel Kingdom came it was to endure until God's will was done in earth as it was in Heaven. "For Christ tells us to pray as follows: "Our Father who art in Heaven, hallowed be Thy name; Thy Kingdom come; Thy will be done in earth as it is in heaven."—Matt. 6:9, 10.

12th. I am a Christian Spiritualist, because I can not believe that Christ came to earth to spend a self denying life, and die a shameful death, merely to set up a religion of signs and benefits for mankind, that was only to continue for one generation, and then pass away for ever. For Christ says: "Heaven and earth shall pass away; but my words shall not pass away."—Luke 21:33.

13th. I am a Christian Spiritualist, because I believe that when Christ came to set up his Kingdom and establish his miraculous and holy Religion, he established it for all generations, and for all time, and that not one principle sign or miracle of its Gospel should ever become void but that it should be possessed by the saints forever. For "The saints of the Most High shall take the Kingdom, and possess the Kingdom for ever, even forever and ever."—Dan. 7:18

14th. I am a Christian Spiritualist, because I believe that the Religion of Jesus Christ, with its blessings and benefits, is not only the greatest and best of all religions, but it is the only true Religion, because it gives us a Gospel that not only heals all the maladies of the body, but it raises us from the dead into the Spirit-world.—"The blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up."—Matt. 11:5.

15th. I am a Christian Spiritualist, because I believe with Christ that the dead are raised now, just as Christ himself was; and that they can appear to the living sons and daughters of men just as he did, for he is not the God of the dead. "Now that the dead are raised, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob."—Luke 20:37.

16th. I am a Christian Spiritualist, because I believe that the dead rise, and can visit their friends just as Christ did. But if the dead do not rise, then Christ has not risen. "For if the dead rise not, then is not Christ raised."—1st Cor. 15:16

17th. I am a Christian Spiritualist, because I believe that the dead are raised just as Christ was in the spiritual body, and like him in their spiritual bodies, can appear and disappear at pleasure, as the spirits in every section of the earth are doing now, in their spiritual bodies. "It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body."—1st Cor. 15:44

18th. I am a Christian Spiritualist, because I believe that the dead are raised from the natural body into the Spirit-world or Paradise: just as Christ was on the day he died, as he told the malefactor on the cross, that he would meet him in Paradise that day. And that the spirits of the dead can return to earth the same as Christ did, and appear to and talk with the living just as he did. "Afterwards he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he was risen."—Mark 26:14

19th. I am a Christian Spiritualist, because I believe that the resurrection takes place like that of Christ immediately at death, that the spirit of every one at death is resurrected into the world of spirits, or Paradise, in the very same manner Christ himself was, and can come back to earth the same as Christ did. For he went before and opened up the way for all our race. He preached to the spirits in prison, proclaimed liberty to the captives, opened the prison doors of death, liberated the Spirit-world, and came back to earth a triumphant conquerer over death, hell and the grave. For he declares, "The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound."—Isa 61:1.

20th. I am a Christian Spiritualist, because I believe that our resurrection will be just like Christ's resurrection, that we will not have to wait unto the end of the world for our resurrection, but like Christ, as soon as we leave the body we will go into Paradise, the Spirit-world, and like Christ return at pleasure. For he is our resurrection, and our life. And we shall also be in the likeness of his resurrection. "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection."—Roman 6:5

(*Continued next week.*)

New York Items.

BY E. D. BABBITT, D. M.

Some of the old readers of the New York Department of the RELIGIO-PHILOSOPHICAL JOURNAL, are asking why I haven't kept my promise to keep up an occasional correspondence for said JOURNAL. Well, I do feel a little guilty, and can only say that I have been exceedingly busy in writing on my new and larger work—Human Life—or in magnetic healing. I, of course, keep up my interest in the JOURNAL and LITTLE BOUQUET as well as other spiritual periodicals, and can but hope that people will keep our beautiful truths ever fresh in their minds by patronizing and reading such works, even if they have to make some sacrifice these hard times to pay for them. These at least will not insult us in our dearest feelings, while our secular papers are very apt to feel that in case they state any of the wonderful facts connected with our cause, they must give us one or more cowardly flings. The New York *Sun* published not long since the masterly reply of Epes Sargent to Prof. Tyndall, with reference to his slanderous remarks on Spiritualism, and has also published a number of very fair articles on the subject, to its half million readers, but they must, like the rest give their ungenerous flings, especially at the Eddy brothers, which last may be in part because their correspondent was refused admittance to the Eddy seances.

A lady of very decided ability, familiar with a number of languages, and a quarter of a century ago, when I knew her at Quincy, Ill., a most active church member, praying three times a day, is now a very decided Spiritualist and a reporter for the *Sun*. The very ripest and best church members are dropping into our ranks more and more, and their joy and largeness of conception becomes greatly increased. A physician of my acquaintance who was for years a member of an Orthodox Church, and who was a leader in choirs and Sunday Schools, on becoming a Spiritualist, seemed to be lifted up to the seventh heavens of joy and certainly is one of the most harmonious specimens of humanity I ever saw. While about his business or in bed in silent communion with the glorified ones, his joy often is inexpressible, while his life is beautiful with the tenderest sympathy for all humanity. Never is a slander or a severe remark heard to escape his lips with referance to any human being. One who is so endowed with love and spirituality, is also endowed with power, and although his health is delicate, he has at times accomplished remarkable cures by his touch, or simply by his presence. One time as he was traveling where he was not acquainted, he was suddenly made to feel a most unaccountable thirst, which made him travel some distance out of his way to get a drink at a farm house. As soon as he had called for a glass, however, his thirst entirely left him, and he saw he was sent there for a purpose, so he inquired if any one was sick in the house? He was informed that a lady was bed-ridden, hopelessly, as was supposed. He asked for the privilege of seeing her and taking her by the hand, bade her rise, which she immediately did to the astonishment of all.

"Who are you?" says the man of the house.

"The brother of Jesus of Nazereth," answered the doctor. This caused the man to open his mouth in amazement, as if in the presence of some superior being.

The New York *Herald*, though at times admitting spiritual articles, has an insignificant reporter, who has tried to be witty at the expense of all truth and decency. Thus at the first lecture of Mrs. Cora Tappan, after her return from England, the hall was filled with an audience of superior culture and intelligence, one of the finest in New York City. This reporter had the usual thread-bare talk about "long haired men and short-haired women," about "green cotton umbrellas," "angular faced persons," and uttered a lot of trash about what never took place at all. I'll venture to say there was not an umbrella of any kind there, as the night was clear, while the audience abounded in portly persons well and tastily dressed, without the extremes of fashion.

The manager of the *Herald* got some pretty strong expressions of opinion about this insulting style of reports, and was waited on by a committee of Spiritualists. Afterwards I noticed that they described the meetings in more courteous and truthful language.

During the year we have had the brilliant efforts of Mrs. Hyser, the very practical and sensible trance lectures of Mr. Morse of England, the profound efforts of Lyman C. Howe.

We have heard a lecture manifesting fine research from Col. Olcutt, though some of his remarks about Spiritualists were rather rudely expressed. Although being somewhat of the earth earthy, and unable to appreciate the highest phase of Spiritualism, he is a man of intellect and force, and as an intermediate between Spiritualists and the great skeptical world, can act a useful part. He admits the possibility of spirit communion as well as of real materializations, and the New York Theosophical Society, of which he is a prominent member, by no means ignores Spiritualism, and I presume will accomplish good by leading many thoughtful minds into the investigation of Nature's Arcana, the very grandest of which are spiritualistic, whether Col. Olcutt believes so or not. You may take any mind like Col. Olcutt's, however, or like those of our scientific specialists, and even when they are convinced of spirit power by overwhelming manifestations, it is no sign that they will stay convinced, for being naturally somewhat worldly minded and but little developed in the spiritual range of conceptions, they are ever liable to warp back. They must have a constant succession of wonders to keep them right, while those that are spiritually developed feel the presence of blessed influences and a higher wisdom daily if not hourly, and all this within themselves, so that the outside world may sneer at them and call them credulous as much as they please and they will stand unmoved and sustained by this diviner light. The real Spiritualist will admit that there are many wonderful things that can occur through Occult laws of his own spirit or through chemical combinations, but suppose when he has been quiet and receptive by himself, he has seen beautiful and familiar faces, and has heard voices of far greater wisdom than his own, or not being able to hear and see these things himself, suppose he has gone to some simple pure minded person, for instance, a wife, a sister, a mother, or a well known friend, who never could practice deception, and who knows nothing of magic, how supremely foolish to say, that the wonderful things that occur through them, may be trickery because some of them may be counterfeited by old magicians who have travelled the world over for the development of thaumaturgic skill.

The Eddy brothers, when they were mere boys, happened to be in New York, and in a private cabinet and private parlor, where they had never been, performed almost as wonderful things as they have ever done at Chittenden, and that in the presence of fifty highly intelligent citizens. This I learned from the lady at whose house it took place, herself a person of culture and of skeptical tendencies. I once took a very skeptical and intelligent gentleman to see the Bangs Children in Chicago, and the fact that some of the most remarkable of the manifestations took place in the presence of a little child, in broad daylight, quite upset his theories that it was legerdemain.

I have just been looking over Mr. Peebles' delightful book called, "Around the World," and I would to God that not only all Spiritualists should read it but all our members of churches. Some invidious person made the remark that it is a repetition of other works of travel. That is exactly what it is *not*. 1st, It is broad and cosmopolitan in its views, and quick to see the good points of all people and all religions, whereas most travelers think they show their skill by condemning the Asiatic and other people as heathen; 2dly, It gives the spiritual status of the different nations, showing how many of earth's millions are making spirit communion a practical thing; 3d, it gives many such communications from spirits with reference to the lands through which he passed, and 4th, he gives quite a glimpse of the the practical workings of earth's great religions. Taken all in all, it is a rich and racy book whose tendency is to enlarge men's conceptions and hasten the great cosmopolitan religion whose principles are eternal, because founded on truth and science, as well as on the inspirations of noble souls. I'll venture to predict that in less than a third of a century, instead of what is called a "World's Evangelical Alliance," there will be a convention of world religions, Christians, Jews, Buddhists, Parsees, Mohammedans, Spiritualists, and the others, all combining to consult together as to the best methods of elevating and blessing humanity. The church of the Bromah Somej in India, of which the eloquent and noble Chunder Sen is a leading representative, has already adopted a cosmopolitan basis, founded on God and the soul, and can look *down* upon most of the religious sects of our country. When Chunder Sen was in England he could have well acted as a missionary to enlighten the orthodoxy of that country, and it would be eminently wise if the missionaries in his native land should sit at his feet for instruction in a grander system than they are in the habit of adopting. "Chinese visionists," says Mr. Peebles, see "an immense bridge over to the United States." There is an invisible bridge of light being constructed between all nations that shall yet bind them in everlasting harmony, but the most beautiful bridge of all is that which connects earth and heaven, the Jacob's ladder of Spiritualism upon which angels are ever ascending and descending with messages of love and wisdom.

Within a few week's back, four missionaries, three of them city missionaries, have come in to talk with me about magnetic healing, or to be treated, themselves, and all of them have shown a great interest in learning about spiritual life and the laws of spirit communion. Multitudes of church members are seeking that food for the soul which the churches can not give them.

Readers, I wish you all a happy new year. May we all become purer, stronger, nobler, and wiser during 1876 than we have ever been before, asking each night as we retire to rest, What good have I done this day? What man, woman, child or spirit have I made happier or better? What stores of knowledge or power have I laid up for future usefulness? What triumphs have I achieved in submitting the more lawless impulses of my nature to the direction of my higher being? Each morning as we rise let us psychologize ourselves into a spirit of calm control and a purpose to live a truer life if possible than we did yesterday, not being discouraged even if we do not see the immediate results of our action, knowing that all high aims shall sooner or later blossom in immortal beauties in the better life to come.

11 Clinton Place, N. Y.

SPIRITUALISM ON TRIAL.

Lecture by Prentice Mulford on "the Invisibles in our Midst."

Mr. Prentice Mulford lectured last night at Trenor's new hall, No. 1 266 Broadway, on "The Invisibles in Our Midst, or Spiritualism on Trial." The lecture was an intensely interesting one, some of the experiences related by the lecturer being very thrilling. The most enjoyable feature, however, was the cool and unbiassed manner in which Spiritualism was discussed. Perhaps the word "Spiritualism" in the title of the lecture had more to do with keeping many away than the inclement weather. It is rarely one is afforded an opportunity of hearing this vexed question discussed in such excellent humor, speakers on the subject being as a general rule radical, for or against it. Its warmest advocates rarely develop anything new, and after a few introductory remarks run on in the same rut as those who have gone before. Contrary minded speakers are too apt to characterize all things connected with manifestations as bosh and tomfoolery.

In opening the subject Mr. Mulford said that he appeared in a rather peculiar capacity, as in treating of the subject he would be constrained as the theme developed, to act in the alternate capacities of counsel for and counsel against Spiritualism. After giving some very cogent physical facts, as developed by chemistry, in support of the statement that there was more of the invisible than the visible in our midst, he went on in the development of the idea by showing that visibility was to a great extent nothing more or less than the result of combination. In elaborating his topic Mr. Mulford stated that he believed in the possibility of supernatural manifestations, and said that the oldest Christian faith—the Roman Catholic—admitted of the same possibility.

In speaking of the medium power, as it is called, he cited many instances of its possession by persons in private life; persons who had never been known to the advocates of the doctrine. The wife of a particular friend of his died in the interior of California, and on the day of her death a young lady living in the same family with Mr. Mulford, in San Francisco, came and told him a lady was present who wanted to speak to him. He could see no one but his informant, who, though he had never seen or heard of the deceased lady, described her so minutely, even detailing a peculiar manner in which deceased dallied with her apron, that he was convinced the woman must be present. She (the spirit) was very anxious to establish a communication with her husband and children, and sought him as a possible means of such communication.

In speaking of the very sensible question propounded by certain cynics, "Why don't the spirits and mediums become practical, and tell us how to become rich and happy?" Mr. Mulford told an amusing episode which occurred to him. A lady of his acquaintance, who was said to have clairvoyant powers, told him that under a certain spot in the yard of the house there was buried $200,000 worth of gold dust, left there by a miner who was afraid to put it in the banks. After burying his treasure he returned to the mines and died. Considering this very practical Spiritualism, Mr. Mulford went to another clairvoyant and consulted her. She told the same story as the other lady, and Mr. Milford went home to dig for a fortune. The only reason he gives for his doing the digging instead of the many others who were in possession of the same information as he is that he was the best developed idiot in the party. Of course, the gold dust was not found. Notwithstanding this failure to realize on the information imparted by the clairvoyant, Mr. Mulford believed that they told him what had been communicated to them. He believes that people when divested of their bodies retain many, if not all, of their earthly peculiarities. Now, his theory regarding the information he received through the medium is that the wraith who imparted it had been and still was a practical joker. Mr. Mulford deplored the cant that had been developed by Spiritualistic devotees, and, in conclusion, said there was a great field for investigation in these manifestations. He did not advocate investigation, he said: it is dangerous. "There is a supernatural power," he said, "but it has fallen into incompetent hands." It has been abused and bungled, and Spiritualism has degenerated into a vulgar contest between test mediums."—*New York Herald*.

Letter from Hon. Worthy Putnam.

S. S. JONES DEAR BROTHER:—I bid you a Happy New Year, this morning, by lamplight. Humanity awakes fresh from the baptismal of the old year, and hails the rising sun of the new. I enclose you an article, just appearing in our *Journal*, which is to me a harbinger of the future.

Your noble articles on prisoners and prison reform, are not written in vain. They will bear fruit. Humanity is God given—good and true in every age, and every clime, smiling "in immortal youth," amid the war of sects, the wreck of churches, and the crush of mythology.

Fraternally yours,
WORTHY PUTNAM

Berrien Springs, Mich., Jan. 1, '76.

The following article is from the Berrien County (Mich.) *Journal*:

We have had many pleasant gatherings in our village of late, such as fairs, mush and milk, buckwheat cakes and sour krout, doughnut and coffee festivals, etc., at which we have enjoyed ourselves hugely and boisterously, our hearts growing lighter, and our church debt also. We can now worship God more devoutly, as we look admiringly upon a new and beautiful carpet, in one of our houses of God.

My heart is pained, and my soul is sad, as I hear the jeers and criticisms of the crowd, as they pass along the broad road to destruction, calling our ways of raising money for the cause of Christ—"Church beggary, lottery and gambling, indirect."

I have been thinking seriously of these things, and thus widening, as I think, my views—I almost fear that in our eagerness to march on, as faithful soldiers, to conquer for our blessed Lord, (who is abundantly able to conquer for us) we are getting in debt for costly armor and equipage, to gratify the pride of our carnal hearts for show. In our eager march for God, have we thought that He may not need our assistance? as much as the sick, the poor, the widow and fatherless, the lone and desolate, to whom a donation, a kind word of sympathy, and blessed 'charity that thinketh no evil,' would pour golden beams of sunshine into lone homes and desolate hearts.

I am sitting and thinking of the "widow and the fatherless in their affliction," and of what pure and undefiled religion *really* is—of the "sick and in prison," and *who visits them*; and what our Blessed Lord said about such things; and how little we heed his saying? or *do* them, but follow eagerly and complacently our own carnal pride.

"God pity our wretched prisoners,
In their lonely cells to-day.
Whatever the sin that tripped them,
God pity them, still I say.

Once they were little children,
And perhaps their unstained feet
Were led by a gentle mother,
Toward the golden street;

Therefore, if in life's forest,
They since have lost their way,
For the sake of her who loved them,
God pity them, still I say."

It has come to me, that on Christmas morning, our friend, R. D. D. went to the jail, and said to the prisoners—good morning boys! I wish you a merry Christmas! and so kindly said too; and not only that, but left for the "boys" bodily luxuries, that their Christmas might be "merry."

"Then sneer not at the weakness
That made a brother fall,
For the hands that lift the fallen
God loves the best of all."

OPEN COMMUNION

Yes, and we have heard of another man that made the prisoners at our County Jail twice happy by serving them with oysters and crackers and a volume of the luxuries of life on Christmas morning; and that was our fellow townsman, Judge Putnam.

EDITOR (Berrien Co.) JOURNAL.

"THE VOICES."

Reviewed By An Israelite.

THE VOICES. BY WARREN SUMNER BARLOW.

[From the Banner of Light.]

This most powerful work is a refreshingly unique production in this age of set forms and fixed ideas, from which mankind is just beginning to free itself. The most marked characteristic of the work is the author's utter contempt for shams, hypocrisy and sailing under false colors. He contends that reason should ever be the pole star to guide our mental voyage through the great ocean of eternity; that reason itself should be tempered by liberality of thought and charitableness of feeling.

The work is divided into: The Voice of Nature, The Voice of a Pebble, The Voice of Superstition, and The Voice of Prayer. The Voice of Nature, while well worthy of the reader's fixed attention, on account of the many noble and beautiful thoughts expressed therein, nevertheless contains many almost literal plagiarisms of "Pope's Essay on Man;" which the author has unconsciously made use of. In it the author faintly, but fearlessly, foreshadows the views he so clearly expresses in the "Voice of Superstition." The rhythmical ring of the "Voice of a Pebble" is singularly musical, the diction is pleasing, and the mingling of the beautiful and the sublime is most effective and agreeable. A peculiarly grand passage is the one in which the author declares that if the least of God's laws is violated—

"Death's dark convulsive waves would lash
Creation's boundless shore,
And worlds, with universal crash,
Would sink to rise no more."

The conclusion of this "Voice"

"With God thy father, man thy brother,
Oh, be thyself a man,
Each for himself, yet for each other,
Is Heaven's eternal p'an,"

is so full of loving advice that hard indeed must be the heart that could fail to heed such lessons. The prelude to the "Voice of Prayer" is one of those passages which combine the classic purity of the older English poets with the loving nature of the mod rn ones, and in addition, points to the future in a way that can not fail to impress itself upon the most careless imagination. It is our opinion that the "Voice of Prayer" will be more popular and better fixed by the masses than any of the others, for the reason that it does not could it with any one's pet delusions. The opening lines—

"True prayer is a boon to the sorrowing soul,
The harbor of hope when the dark billows roll,
The magnet that points through the gloom to the star,
And guides our frail bark to the haven afar,"

express the nature of prayer with greater precision than the words of any other profane writer we can recall. The author most strongly advocates what may be called "reasonable prayer." He expresses his fugitive conviction that we should free ourselves from a slavish obedience to old forms, to which our reason refuses to yield its assent, while we still continue to practice them from force of habit. In the following extract he expresses, in a practical way, the idea so clearly set forth in Isaiah lviii. 7: "Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out into thy house?"

"But to pray that the Lord will in mercy come down
To feed some poor beggar that comes to your town,
In asking your Maker in kindness to do—
Preclude the work he has given to you.
How vain are the prayers that the starving be fed,
Compared to bestowing a morsel of bread!"

The anecdote of the old negro and the potatoes exposes, in a comically forcible manner, a foible that many otherwise reasonable people hug to their souls and refuse to be separated from.

"A word kindly spoken, the right time and place,
May lift some dark soul from the depths of disgrace,"

is a beautiful expansion of Scott's "Lord of the Isles," Canto 5, stanza 18:

"And many a word, at random spoken,
May soothe or wound a heart that's broken."

"Oh, make your homes happy with cheerful delight,
And children, like chickens, will come home at night,
And none of your household will willingly roam,
But ever remember 'there's no place like home,'"

is one of the most practical of lessons to be learned by those who wish to bring up children so that the influence of the parents may be all powerful. It is of little use to tell children that home should fill the first place in their affections, if, at the same time, it is rendered hateful to them by ceaseless contention or unnecessary interference with their innocent amusements. On page 228 commences the most beautiful tribute to woman that it has ever been our good fortune to meet with. In short, the "Voice of Prayer" is one of the few productions of late date that we can commend without stint, from Alpha to Omega.

As the most important part of the work, we have reserved the discussion of the "Voice of Superstition," which we will now consider. Like the overture to an opera, the prelude is merely a set of expanded index.

The first line that strikes our attention is contained in the interlude, page 63. (And here we would state that it would be impossible for any one to pronounce an honest opinion upon this "Voice," unless it were read as a whole. It is a grand production, viewed in this light, but there are many portions which are introduced by its author simply to show the false reasoning of others, and not to elucidate his own opinions. Let the reader, therefore, judge not until he has seen the end.) In this interlude the author, for the first time, really "shows his hand," and prepares our minds for the relentless war he is about to wage against every kind of superstition and hypocritical jobservance. Shortly afterwards occurs the following lines:

"The folly of this story is quite clear,
As all these tribes were fed at least a year
Within a space not half their cubic feet,
While most of them ten times their bulk would eat,"

which we must condemn as obscure reasoning. In fact for several pages after this many of the ideas are either entirely false or indicate a lack of research which one would not expect to find in the author of so grand a work. If one will refer to the articles on the "Noachian Deluge," in Hugh Miller's "Testimony of the Rocks," he will find the whole matter admirably explained. The object for which the extracts work was written may be found in language at once clear and concise in the interlude on page 115 which will well re sy careful study. We must again disagree with—

"Would wall thy boundless limits to a house,
As children capture and escape a mouse,"

as in the days referred to it was necessary to have a magnificent temple for the living God, in order to impress his existence upon the barbaric elements which at that time composed the Hebrew nation. Our present age becomes ultraconservative in expecting this uncultured nation of newly freed slaves to possess the logical faculties of those who live in this enlightened age. If we had conducted any learned Hebrew Rabbi, it is our opinion that this portion of the "Voice" would have been greatly modified. On page 147 he makes a partial apology, in one of the most exquisite of his interludes, for having expected of these people what, under the circumstances, they could not, by any possibility, have acquired at so early a period.

Page 153 lines thirteen to seventeen, is meant to recall the attention of the reader to the prelude of the "Voice," and should be well heeded and obeyed. The interludes are the great feature of this "Voice." Another most noble and commendable one occurs at page 164. On page 181 commences a "declaration of faith," which is secretly accepted by many people who have had the courage to acknowledge their convictions. The finale is grand; sublimity, love, and unanswerable reasoning, are blended in a way that prevents their argument being controverted.

The whole "Voice" resembles a noble statue, the creation of a powerful genius; its good points are conspicuous, its faults are those of technique only, and as such are lost sight of in the overwhelming grandeur of the general effect.

BENJ. I. C. HEN.

Baltimore, Md.

THE SPIRITS' BOOK containing the principles of Spiritist doctrine on the immortality of the soul; the nature of spirits and their relations with men; the morals of the present life, the future life, and the destiny of the human race, according to the teaching of spirits of high degree, transmitted through various mediums, collected and set in order by Allan Kardec. Translated from the French, from the hundred and twentieth thousand, by Anna Blackwell. Published by Colby & Rich. Price $1 75, postage 20c. For sale by the Religio-Philosophical Publishing House, Chicago.

The writer of this work was for a long period of time engaged as a teacher, and wrote a variety of works on educational subjects. He had a natural taste for the abstruse and metaphysical, and soon after the phenomena which started near Hohester in this State, and became known as spiritual manifestations, appeared in Europe, he entered into the investigation, and soon satisfied himself that they afforded evidence of the existence of a series of relationships hitherto suspected, uniting the visible and invisible worlds. In the course of time he underwent a change of ideas on the theory of life, duty and destiny. He concluded to publish them, and subsequently, in 1857, issued a revised and enlarged edition, under the nom de plume, Allan Kardec. He believed in reincarnation, sometimes called transmigration of souls, and devotes some chapters to the elucidation of his views on this subject. The other four of the second book treats of the "justice of reincarnation; incarnation in different worlds; progressive incarnations; memories of children after death; relationship—affinities; physical and moral likeness; innate ideas" In chapter six he speaks of erring or wandering spirits; transitional worlds; perceptions, sensations and sufferings of spirits; theoretic explanation of the nature of sensation in spirits; choice of conditions of existence beyond the grave; sympathies and antipathies of spirits—eternal hatred; remembrance of corporeal existence; communication of the dead." Chapter nine is devoted to the "intervention of spirits in the corporeal world; penetration of our thoughts by spirits; occult influence of spirits on our thoughts and actions; possession; convulsionaries; affection of certain spirits for certain persons; guardian angels—protecting familiar and guardian angels; presentiments; influence of spirits on the events of human life; action of spirits in the production of the phenomena of nature; obsessing battles; pacts with spirits; occult power—talismans—sorcerers—benedictions and curses." We can not copy a list of all the subjects treated in this volume, but will give those of the concluding chapters, showing the culmination of his speculations up the great heights of "future life; joy and sorrow; annihilation; future life; intuition of future joys and sorrows; temporal sorrows; expiation and repentance; duration of punishment; resurrection of the body; paradise—hell—purgatory—original sin." Thousands who have not openly confessed themselves to be believers in Spiritualism, will be pleased and interested in the perusal of this book. And at an hour when many skeptics, inflined to the study of text books for aid in searching out knowledge concerning life and its belongings, both now and in coming centuries, turn their attention to the Spiritual Philosophy, this volume will fill an important place in the popular demand, and do much for the enlightenment of the inquiring. Heterodoxy will be one of the ideas set forth by this writer have been held by many profound thinkers of both ancient and modern times.—*The Surafoga (N. Y.) Sentinel.*

"The World's Sixteen Crucified Saviors."

As several articles appeared in the JOURNAL soon after the appearance of the first edition of this work, relative to numerous errors which had crept into it through copyists and typesetters, it seems but proper that the readers of the JOURNAL should know that the work has been thoroughly revised and corrected, and improved by the addition of several explanatory notes, thus enhancing its value and increasing its sale. These facts may tend to account for the remarkable and noteworthy circumstance that the work has advanced rapidly to the third edition, and is now ordered by all, command a lively sale in various parts of the country. Orders for the work have commenced flowing in also from foreign countries. It is believed that the numerous important and newly developed religio-historical facts which it contains, must make it a valuable weapon in the great battle of free thought now waging upon the country. And such appears to be the opinion of those readers of the JOURNAL who have supplied themselves with the work. The author has received a large number of cards and letters from all parts, containing expressions of a high appreciation of the work and is still in daily receipt of the warmest expressions of commendation from those equally excited, called forth by a perusal of the work. Those readers of the JOURNAL who are not yet supplied with the work, should send for it to the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago, Ill. Price $2 00, postage 20 cents.

THE AUTHOR.

MATERIALISM'S LAST ASSAULT. Does Matter Do It All? A reply to Prof. Tyndall's latest attack on Spiritualism. By Epes Sargent. Boston: Colby & Rich. Pamphlet. 16pp. Price 5 cents per copy. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

We are glad that the author has placed in an available form for wide circulation, this masterly defense of Spiritualism, which first appeared in the New York *Sun* of Dec 12 5, 1875. In his attack on Spiritualism Prof. Tyndall shows himself as a narrow bigot, who wherever his prejudices extend is far from scientific in his methods. He is not only absurdive he is shockingly low and vulgar; his mind from constantly dwelling on matter appears to partake of its coarseness and his comparisons and imagery are more creditable to a lecherous pimp than a philosopher. Mr. Sargent with the true spirit, keen, caustic, overwhelming in logic, has not only utterly overthrown this scientific Goliath, but has trampled him to dust and blown him away.

Such rabid opposition as manifested by Tyndall, is the dawn of conviction, and we should feel no surprise at the intelligence of his conversion. Not however, that such conversion would be creditable to Spiritualism, which would hardly be sought for by one who exhibits such inherent coarseness of mental fibre.

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Evil Influence—A Branch of Infernos on the Prairie—Transcendental Subterfuge—A Monstrosity—The Old Negro and What is Right—Poor Nellie Collins—A Demon on Earth.

NUMBER X.

Oh! you think that the Devil, who has figured so conspicuously in the political and domestic affairs of this terrestrial sphere, is defunct, or never had an animated existence. Supposing you are blessed with the ordinary degree of culture, refinement and sympathy, and should be an eye witness to this terrible tragedy, that occured in the summer of 1875, near Dallas, Texas, would you really think that an evil influence did not exist? It appears there was a train of about twenty waggons. Connected therewith was a young widow, as the narrative goes, who in her manner was so cheerfulable in the extreme. A man who joined the train from some quarter, began paying his devotions to her, which she rather encouraged. He pushed his suit with vigor, and finally made certain advances which she resented, and informed one of her admirers of the insult put upon her. He immediately took up her cause and called upon the offending party, who acknowledged the fact. An apology was demanded and refused, and a fight determined on. The male members of the train divided into three parties. One favored the lady's cause, another the defending party, while the third advocated peaceful measures, and sought to reconcile matters. Finding this to be impossible, the peaceful party pulled up stakes and left, determined to take no part in the affair. They had not proceeded far when the sound of pistol shots, in rapid succession, were heard, accompanied by shrill screams of women. The battle had begun. Both the remaining parties had taken up arms in support of their companions, and fought with bitter zeal. The fight was furious, but after a time the pleadings of the women separated the combatants, but not until three men were mortally wounded and several others dangerously so. About fifteen men were engaged in the affray. Such a scene as this—the firing of revolvers, clash of bowie knives, the deep guttural curses of those engaged, the savage expression that stood as a mantle of darkness on human features, the eyes illuminated with the fierce glare of contending gladiators, the reckless daring and heartless efforts to destroy human lives, all combined to make the scene a temporary pandemonium! Combined with that, were the frantic efforts of the women to separate the combatants. Their tears, entreaties, and sympathetic wooing voices, finally succeeded in quelling the disturbance, but not until three had been killed and others fatally injured. And yet you say the Devil is dead, or a myth; that evil is undeveloped good, and that a wise God controls the growth and development of humanity, and being all powerful, it is not reasonable to suppose that he would allow a mischievous antagonist to exist.

The idea that evil is undeveloped good; that everything in its place is best, and that which seems but idle show, strengthens and sustains the rest; that all are but parts of one stupendous whole, whose body nature is, and God the soul; that what is right; that everything is for the best; that all things are ordained; that life is a problem all worked out in the book of fate; that the foreknowledge of God is an evidence of manifest destiny; that you are *forced* onto the broad platform of life, *forced* along it for three score years and ten, more or less, and then *forced* off of it into absolute happiness; that the very fact that life is conferred without your knowledge, all the real events connected therewith must be also; that a wise God in the conferring of human life, will manifest his wisdom in its proper continuence, hence man can do no wrong; that God marks out your life in bringing you into the world, and being infinite in wisdom and power, he would continue to mark out the course you shall follow—all these sayings are the vrest subterfuge and nonsense, so far as explaining the existence of evil.

Tell this poor mother that all is for the best, that evil is undeveloped good; that God doeth all things, and ordereth all things, and she would, if endowed with keen, motherly instincts, scold you with hot water, or pummel you with a broomstick. This circumstance comes well authenticated from the Joplin (Mo.) *Bulletin*. It appears from that paper that at the request of the unfortunate parents, the physician's name as well as their's, will not be made public. About 10 o'clock a. m., in the fall of 1875, it appears from the account give n, Dr. —— was summoned to attend Mrs —— who was momentarily expected to be confined. Arriving at the house he found the three or four women gathered there in a state of great excitement, and on inquiring the cause of their agitation he was shown to the bedside, where he found the lady in a state of great unequal prostration. After administering the necessary remedies, he was shown into another room, where he beheld a strange-looking being which the lady had given birth to a few minutes before his arrival. Even the doctor, who was accustomed to see strange sights, was shocked at this. Wrapped in its swaddling clothes lay the child, if child it could be called, weighing about eight pounds, with a head where forehead was well developed, but whose mouth, nose, eyes, ears, and general countenance were the exact counterpart of a cat's, though the eyes from their dazzling brilliancy looked much like a serpent's. The body, arms and hands were well formed and natural, and so were the legs as far down as the knees. From the knees they bore an almost exact resemblance to the leg of a chicken—the foot was as near a chicken's foot as can be imagined—and the infant would contract its toes just as a chicken would. Its head and neck were covered with a growth of fine black hair, the body and limbs looked like a chicken when plucked of its feathers; its cries were those of a cat. Other peculiarities were noticeable, but heretofore it is best not to make them public at this time.

It is said that this unfortunate circumstance was brought about in this wise: * * * * * * While the parents resided in another state, the lady was watching a fight between a cat and a rooster, in an adjoining yard. Two boys, aged 10 and 12 years, respectively, were watching the contest with great interest. Finally the cat caught the chicken by the neck and instantly dispatched him; the older boy grabbed a light ax and uplifting it rushed toward the younger saying: "D--n you, your cat killed my rooster, and I'll kill you." The younger brother in attempting to escape, stumbled and fell. At this stage of the proceedings the lady fell to the floor in a swoon, but only recovered to pass from one swoon into another, which continued for several hours, and the result was the birth of this monstrosity.

The parents wished the child put out of the way by violent means, but, after a deal of persuasion and the promise of a large sum of money, the doctor was allowed to retain it, provided he would never make its parentage known or exhibit it for two years. He has hired an old negro man and his wife, who live at an out-of-the-way place on the Arkansas line, to raise the infant.

This unfortunate mother, whose life has been made miserable by the appearance of this monstrosity, would never become a disciple of Pope that "What is is right." Her own intuition, lascerated heart, and outraged motherhood, all protest against such milk and water "sayings" as that. We want a philosophy that will comfort such a poor mother in distress; that will relieve her in her sadness, and open the supernal doors, through which will come a flood of light to illuminate her mind.

Much of the philosophy of to day, and those brilliant sayings that glisten on the pages of history and scintillate all along the pathway of time, are harmless, intellectual meteors, that afford no relief to a sorrow-stricken heart. Such philosophy is the veriest subterfuge,—attic rubbish—worthless trash—that the true thinker and reasoner spurns.

And now comes a story from Galveston, Texas, an incident that occurred there during one of those terrible storms of the past year. On one occasion a negro man, his wife and four children were forced to take to a tree to save themselves during a rain storm. The tree swayed to and fro with the violence of the wind, and threatened to fall with its heavy burden. The old couple concluded that some one must be sacrificed to save the rest. After a consultation the old woman said she was not prepared to die, and urged the old man to drop himself into eternity. But his too, wasn't prepared, and the matter was compromised by launching the two youngest into the surging waters. A few hours after they were rescued, and the old negro told the story himself to those who saved him.

The old negro would not be content with a philosophy that told him it was right to sacrifice his children, and right that they were placed in peril, that one life only should be sacrificed! And then came the touching story from the same state, (as related by the Rockdale *Messenger*) where a family of immigrants, just arrived there without money or friends, had a child die, and could not raise the means to bury it. One of the soiled doves of the variety show, took her stage dresses, all she had, and selling them, raised money enough to bury the child and provide the destitute family a fire and a bit to eat. It was poor Nellie Collins, and the story of her noble act was republished in every paper in the country. The girl sold the dresses necessary to her vocation as a stage-dancer, and thereby rendered herself destitute. She lost her situation, and wandered away from Dallas even more destitute and forsaken than those who had partaken of her assistance. And here is the sequel. She was brought before the justice's court in Rockdale, charged with living in a house of ill-fame.

Poor Nellie Collins might be made to believe that it was *right* to sell her prostituted charms so to assist starving immigrants, but she would reject the transcendental nonsense that it was *right* that she became a prostitute. The world will readily see that we need a new philosophy—one that will look deep down into the material world, unlock its cavern door, unfold its hidden secrets, and solve the mysterious action of its laws. More light! more light! is the cry from all sides.

The world needs no more of that transcendental subterfuge that has received the name of philosophy. The very air is teeming with evil influences! There is a pandemonium where hellish origies are enacted, and where a prince of darkness dwells, as we shall fully demonstrate by and by. Man one is perfect in goodness; all are more or less selfish and evil. You can imagine, then, the condition of the lower strata of Spirit-life, of those who make their homes in the caves of the earth, or live among the rugged rocks of deep gullies, and whose energies are devoted to evil purposes; who are so depraved that their features have become so animalized that they resemble those of the brute creation.

In our seance room is a portrait by N. B. Star, artist, of a spirit who was hung in Kentucky several years ago. He is a hideous looking object. His countenance is very dark, his features has the ferocious expression of the bull dog, two hideous tusks protrude from his mouth, and he sits as if contemplating some evil project. What a demon! Darkness seems to enshroud him! His countenance does not manifest a single, hopeful emotion. Life to him has settled down in the instincts of the fierce brute, and he calmly looks around him, as if preparing for some mischief. There are millions of just such creatures in the Spirit-world, who acknowledge a ruling spirit, or devil, and who implicitly obey him.

(To be continued.)

A Contribution to the Orphan's Home—Letter from Houston, Texas.

S. S. JONES Esq. DEAR SIR:—I clip the enclosed from the *Houston Age* of the 3rd inst. I do not say that it is true, but it is true enough to show you that Houston is decidedly Christian. It is said that the Mayor of the city was there and participated in the mob; even going so far as to propose a coat of tar and feathers. One of the followers of the lamb preached a violent sermon against Spiritualism in the morning; which, no doubt, contributed to the disgraceful scene of the evening.

I know nothing of the man Livingstone, but the presumption is that he is a fraud, as he advertises to do what no other medium ever did as far as I can learn. I think that the majority of the people went to the Opera-house expecting to be humbugged, and because they thought he was doing just as they expected, they got up a mob.

The Spiritualists have organized a society, and from the way things are progressing, I think it will not be long before any one's life and property will be safe here, but for the present I think the old established plan had better be followed by all doubtful travelling characters and humbugs in the name of Christ.

Yours truly

K. P. CORBYN

Houston, Tex., Jan. 5th, '76

AT THE OPERA HOUSE

Last night were witnessed scenes long to be remembered by those who were present. It had been announced through the press and bills that Mr. Livingstone, a celebrated medium, would introduce some strange manifestations of spirit power, and a considerable concourse of intelligent sentiment, relieved with a fair sprinkling of ladies, paid their dollar each for admission. After performing several of these feats which puzzle the brains of the people, the dissatisfaction of the audience had manifested itself in various utterances and hissings, when the medium invited any gentleman who might be in the audience possessing of a couple of hand-cuffs to come forward and apply them to him. Perhaps entirely unknown to him, Jailor Williams was one of the auditors and had with him the veritable instruments desired. He stepped on the stage, and after doing so had some private consultation in a low tone with the medium, the audience in the meanwhile remaining in breathless anticipation. Mr. Williams finally re-appeared before the footlights, looking a little sheepish, and informed the audience that the medium was unwilling to have his handcuffs applied to his wrists.

This was the signal for a fresh and most tumultuous outbreak of dissatisfaction. Hisses and cries rent the air. Finally, Mr. Livingstone stepped forward and very blandly informed the audience that these scenes must stop, or the seances would of necessity be brought to a close. The hissings and cries of "Fraud! Fraud!" continued. While this was going on, the curtain fell. Then the gas was turned off and a rush made for the door. On the sidewalk a grand hall was made. It was a Babel or a bedlam, whichever you please. Every man was talking, and no one seemed to know what the other said, yet by some spontaneous consent it was decided to re-enter the hall, and cries of "Give us the medium," and "There is a lamp-post convenient," etc., were heard on all sides.

After some little effort, the stage was invaded and the medium found ensconced behind a chair. He was immediately taken possession of, and what the participants would have done with him, deponent saith not, when a policeman appeared upon the scene, and contrived to stand between the medium and the angry crowd. At this juncture, a cry was made for lights. The theatre was relighted, and then, some gentleman mounting a chair, moved that the medium be required to disgorge the money which had been taken in, and turned over to a gentleman present. The motion was enthusiastically carried, and one hundred and fifty five dollars were turned over, and then a motion was made to contribute the amount to the benefit of Boyland O'phan Home; this motion also enthusiastically prevailed. The proceedings were characterized by the usual shrieking and fainting of the female present on the occasion, an'l those highly ludicrous scenes which attend such performances as that on Sunday night.—*Houston Age*

The JOURNAL has succeeded in exposing the impostors and "social freedomites" so thoroughly, that they have nearly all of them made tracks to the Pacific Slope and to Texas. Free lovers and impostors are always found rallying against the JOURNAL because it exposes them, while all true mediums and lecturers recommend that paper as worthy of patronage.

Two days before the above came to hand, we wrote to Bro. Bremond, of Houston, warning him to beware of the impostor—Livingstone, who, it now seems, had already done the mischief, which we intimated to Bro. Bremond, he would do, if he got the countenance and support of some few Spiritualists.

It is just such scape graces that are continually bringing reproach upon Spiritualism. Good men and women by the tens of thousands who stand aloof from it, would to-day, give their influence and support to spiritual meetings and lecturers, but for the infamous conduct of fraudulent mediums and free-love lecturers.

Time, and time again, the JOURNAL has warned Spiritualists against being too credulous to give countenance to *tramps*, who profess to be spirit mediums.

It is an undeniable truth that our Holy Cause is heavily laden with parasites,—traveling scallawags, with the impudence of an orthodox devil, spunging their living out of hard working, honest but over credulous people. They tramp from place to place, preaching, secretly, if not openly, the beastlies of promiscuity—claiming that this saith the spirits. They are a pack of liars—devils, who take delight in holding up their own likeness, and saying this is true to the life, of every person that does not laud impostors and free lovers.

When Spiritualists stop and inquire before giving countenance and support to those they know nothing about, they will save themselves mortification of being ridiculed by those who would gladly have given fellowship and support to Spiritualism, if facts had warranted it.

The proceedings of the people of Houston were exactly right.

The impostor was compelled to disgorge the money, and those who had paid it to him ordered it to be paid over to the Orphan Home.

A sneak thief came into our office a few days ago and stole our overcoat, mufflers and mittens. We consider him a saint when contrasted with the sneak Livingstone, who goes about the country in the guise of a spirit medium, to deceive and rob mourning mothers, who expect to gain some intelligence through his mediumship of the loved ones who have passed the portals of death.

This *tramp* has been, compelled once in his life, to contribute his ill-gotten gains to the support of an Orphan Asylum. This is much better than ornamenting a lamp-post with him.

J. J. Morse and the Social Question.

Under the above caption Moses Hull of 384 inch *medulla oblongata* (whom Wilson so affectionately embraced, and implored to come to his aid in running his meetings) recently published a tirade of abuse against Prof. J. J. Morse, of England, (too dirty to be copied.) The only cause for which was that Prof. Morse at an ovation given him by the Spiritualists of London, on his return home from this country, expressed his views emphatically against the Moses-Woodhull, social freedom infamy.

In the January number of "Hull's Crucible," E. V. Wilson is lauded as a pick of perfection while Mattie Hulett Parry is denounced as a liar, and Prof. J. J. Morse, of England, is charged with being guilty while in this country, of not only advocating Moses-Woodhullism, but practicing it in its most disgusting and debasing forms.

This is exactly the course that has been pursued by the *free love* ring since they first began to advocate Free Woman's Rights, that "Social Freedom" is germane to Spiritualism.

Every active Spiritualist who ignored the abominable doctrines taught by the goddess of sensualism, was tabooed at once by the free-lovers, as a practical "Social freedomite."

These semi-occasional newspapers, seemingly are published for the purpose of lauding their disciples and giving vent to the pool of nastiness within their editors and correspondents.

It will be remembered that Moses Hull through this same "Crucible" published his *own infamous experience*, which made the mothers and daughters, wherever he had been treated to their hospitality as a lecturer, throughout the United States, blush for shame. Not that they were guilty, but fearing that his story might be believed, they openly or secretly cursed the day that they gave him shelter. No scavenger cart was ever laden with more loathsome filth, than are the columns of each issue of Hull's Crucible.

While no one on reading the *Crucible* articles doubts that they are published to give vent to a most loathsome pool of meanness, that fills and overflows from the egotistic and self stultified writers, yet more decent people often quote from them, and inquire of others if they suppose such reports are true? In this manner currency is given to these infamous slanders, until they are in the mouths of all opponents of Spiritualism.

People sometimes inquire why are they not prosecuted? Could Prof. J. J. Morse come over from England to prosecute all miserable vagabonds, who may slander him, but have not a dollar of visible property in the world, by which an execution could be satisfied when judgment was obtained?

Could Mattie Hulett Parry, who has to save every dollar of her earnings, to support her little girls, afford to spend time and money in prosecuting her defamers?

But look at the *animus* that prompts these ghouls, who make it a business to slander other people.

Why this vindictiveness towards two of our best speakers—J. J. Morse and Mattie Hulett Parry?

Nothing but the simple fact that they declare themselves opposed to the "Social Freedom" infamy

Why this laudation of E. V. Wilson, in the same paper that they revile Mrs. Parry and Prof. Morse? Our readers know well that he is, along with Mrs. Severance, the manager of that *abscess* of nastiness, called the Illinois Association of Spiritualists, which at the Elgin Meeting sent greetings to Mrs. Woodhull's Meeting, then being held at Jackson, Michigan, and declared that "Social Freedom" is germane to Spiritualism. Hence the old "germane" is lauded while the abest lecturers in the field are maligned.

Forming Circles.

T. T. Williams, of White Cottage, Green Co., Penn., writes a long letter inquiring how to form developing circles

REPLY.

We have received many similar letters, and several times we have answered them through the columns of the JOURNAL. But as our readers are rapidly increasing, many of whom know little or nothing about forming *developing circles*, our old readers will pardon us for again publishing a few words upon the subject under consideration.

One or more persons who have a sincere aspiration to become developed to a passe of mediumship, can attain thereto, by following the instructions herein given:

Retire to a pleasant room, remote from all disturbing noises, and let it be of a comfortable temperature, and a soft, mellow light. Let a table or stand be placed in the room with pencil and paper on the same, ready for use.

Allow no one in the room who is not a sincere seeker for truth, in little field of thought.

Let all be comfortably seated around the table or stand, with the palms of each hand resting upon the leaf of the same.

Agreeable music by singing, occasionally, or the recitation of interesting pieces of prose or poetry, will tend to harmonize the circle.

Let these circles be held by the same person regularly twice a week, or oftener if agreeable, for an hour at a time.

Let each person cultivate cheerfulness, and remain passive without anxiety as to results, and yet let an aspiration pervade the circle for manifestations from the good and truthful of the spiritual realms.

The first manifestation usually apparant, is a cool current of air passing over the hands around the circle.

Soon thereafter one or more will feel gentle electric shocks, which move the hands and arms, and sometimes even the whole body.

These latter manifestations are usually continued with considerable violence—so much so that very nervous and timid people fear that bad results may ensue. All should remain quiet without the least fear, as those eccentric manifestations are simply the result of a partial control of the person thus affected, by a spirit. Such a person is simply on the transition plane—partly under spirit control. The exercise is for the purpose of subjecting such persons to a more perfect mediumistic condition, wherein a guardian spirit by the aid of other friendly spirits, can get full control of the organism for a higher order of manifestations.

The next phase is usually of a mental order. It may be by writing mechanically through the medium's hand, or it may be by entranching the medium, when vocal communications are often given.

Sometimes raps are heard or the table is tipped. In either case intelligent communications can be had from the spirits controlling, who will give all the information then necessary for further development.

Newly developed mediums should not be intoxicated into premature excitement by the gratification of idle curiosity. The laws of life obtain with the same degree of certainty in the development of mediums, as in other things, upon this plane of life.

You would not subject a young man or woman, whose habits you would keep pure and above reproach—to the contaminating influence of the purlieus of vice. Then remember that you should not subject newly developed mediums, to the influences of a promiscuous thoughtless crowd of people, whose spirit friends are base, and would if in their power secure a medium, and monopolize the control for the gratification of such thoughtless people without regard to truthfulness or propriety.

The same degree of intelligence is required from friends who sit for the development of mediums, that is practiced in refined society.

An aspiration for the good, the beautiful, the intelligent and the truthful always meets with its just reward.

Fraternal Call.

Dr. J. K. Bailey gave us a call on Thursday while en route to Michigan.

The Doctor, his wife and little boy seem to be enjoying life remarkably well. He has had an extended and successful lecturing tour through Iowa and Western Illinois, and now proposes to receive calls to lecture during the winter in Michigan, where he has many old and fast friends.

He will take new subscriptions for the JOURNAL and LITTLE BOUQUET.

Philadelphia Department

BY..... HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 319 Race St., Philada.

WHAT IS MAN?

Man Physically.

CHAPTER FIRST.

The first impression in regard to man is that given by his physical body, and this is often spoken of as the man, but how wonderful as this is it is not man. This body may be regarded as the crowning work of the physical universe, its microcosm, the representative of all the elements and forces in nature.

The basis of the human structure is the bony skeleton composed of about two hundred and fifty separate bones, so adjusted and articulated as to give form and strength to the body at the same time that they furnish the most adaptable means of motion. The bones are composed of earthly matter, principally lime and animal matter, or cartilage. Man belongs to the vertebrata, the highest order of animals, having a spinal column, or back bone composed of twenty four separate bones, which are beautifully articulated so as to give strength and flexibility to the entire column. They are the foundation to which all parts of the skeleton are attached. Each bone is separated by a cartilage, forming a cushion which greatly relieves the body from violent jars. Through the center of the column there is a round opening forming a passage for the large spinal nerve, or chord, which like the trunk of a tree sends out its branches to all parts of the system.

The upper bone of this column is called the Atlas, from its resemblance to the fabled Atlas who was supposed to bear the world upon his shoulders. It has a globular cavity into which the base of the scull sits and forms a ball and socket joint, this with the other six bones of the neck, called the cervical vertebrae, are so arranged as to give great freedom of motion, and enable us to turn the head in various directions with ease and grace. Immediately below these in the spine are the twelve dorsal vertebrae to which the seven true or long, and the five false or short ribs are attached. Below these there are the five lumbar vertebrae, and at the end of the column the sacrum with four small bones attached at its termination, the rudiments of that which forms the tail in many animals. The vertebrae are so arranged that there are openings between each for the branches of nerves to pass out.

Surmounting this column is the head, consisting of the cranium and face, the former has eight distinct bones, which are very firmly united by sutures, or saw like joints, making the solid and capacious room in which the brain, the organ of the mind, is safely lodged and protected. The bones of the scull are the most compact and durable and they are frequently found when all else others have been decomposed.

It is said that the poet Byron was crossing a common, and saw a scull in a heap of rubbish, and he wrote the following lines:

Remove you scull from out the scattered heaps;
Is that a temple where a God may dwell?
Why, even the worm at last disdains her shattered cell!

Look on its broken arch, its ruined wall,
Its chambers desolate, and portals foul;
Yes this was once ambitious! this was vast,
The dome of thought, the palace of the soul;
Behold through each lack lustre, eyeless hole,
The gay recess of wisdom and of wit,
And passion's host that never brooked control;
Can all, saints, sage, or sophist ever writ,
People this lonely tower, this tenement refit.

Another has given us the following:

Behold this ruin! 'twas a scull,
Once of etherial spirit full,
This narrow cell was life's retreat,
This space was thought's mysterious seat,
What beauteous visions filled this spot,
What dreams of pleasure, long forgot,
Nor hope, nor love, nor joy, nor fear,
Have left one trace of record here.

Beneath this mouldering canopy
Once shone the bright and busy eye,
But start not at the dismal void—
If social love that eye employed,
If with no lawless fire it gleamed,
But through the dews of kindness beamed,
That eye shall be forever bright
When stars and suns are sunk in night.

Within this hollow cavern hung
The ready, swift, and tuneful tongue.
If falsehood's honey it disdained,
And where it could not praise, was chained;
If bold in virtue's cause it spoke,
Yet gentle concord never broke!
This silent tongue shall plead for thee,
When time unveils eternity.

Say, did these fingers delve the mine?
Or with the rainbow of rubies shine?
To hew the rock, or wear the gem,
Can little now avail to them.
But if the page of truth they sought,
Or, comfort to the mourner brought,
These hands a richer meed shall claim
Than all that wait on wealth or fame.

Avails it whether bare or shod,
These feet the paths of duty trod?
If from the bowers of ease they fled,
To seek affliction's humble shed;
If pleasure's guilty bribe they spurned,
And home to virtue's cot returned,
These feet with angel's wings shall vie,
And thread the palace of the sky.

The Cause in Philadelphia.

The lectures of the present season have been as largely attended as on any former year. C. Fanny Allyn joined the course in October, in her peculiar, witty, wild, and profound manner, attracting as she always does large audiences, many of them strangers, who are astonished by her versatility and knowledge of human nature to illustrate his lectures. The sound common-sense, and practical logic of Brother Peebles attracted larger audiences than he has ever had before in this city, and there was a general feeling of regret at parting with him.

During December Mrs. Hyzer has been with us, with her poetry, and her philosophy, and she has maintained her well-earned reputation as one of our best speakers. She is a veteran in the cause, and we can see from time to time that she is growing. Her method of answering questions in her lectures gives very general satisfaction, while her improvisations are of the highest order. We trust she may long continue to labor so earnestly in the field, for there are few who take a deeper hold upon the public.

The society is well satisfied with the meetings, and the prospect seems fair for a success ful continuation of them. We notice many new faces in the audiences of each succeeding year, the old ones being satisfied give place to others who are inquiring the way of truth.

The little church around the corner at Thompson Street, seems to be seven times in its way. They have conferences lectures and circles there regularly, and we understand they are in a better condition financially than they have ever been. There are meetings and circles held frequently at Circle Hall, 403 Vine Street, under the care of Mr. Bliss. All the meetings are free, they should be, harmonious and working for the good of the cause; friends, go from one to the other, and we should be glad to see many more circles and meetings in various parts of our city. There are honest inquirers enough for all, and the cause demands that we should give all the opportunities we can for these.

Another Voice in Favor of a Gathering of the Irrepressibles.

At the Freelove Camp meeting at Dubuque, Iowa, Wilson nominated Mrs. J. S. Brance, the lady whom he recommends and lauds, as a delegate from Wisconsin, to represent Iowa at the proposed gathering of the irrepressibles at Philadelphia, on the 4 of July next. Now listen to

CHAUNCEY BARNES.

RESPECTED FRIEND—S. S. JONES.—Every ship upon the high seas is organized, every army and every institution on earth is organized, except Spiritualists. They are at loose ends—all broken up. The spirit of disorganization, or disintegration is all over the country, and the devil for us all. Now, if we can call a National Convention, for the express purpose of organizing religiously, socially and politically, we then will become a mighty power—never until then. I lay this before your mind, trusting you will heed it, and do your part, which is to give notice of the same to all spiritual and progressive reform papers in America, to call an universal, reformatory convention, to take action, as to the coming time, in 1876. This National Convention should take place in the city of Philadelphia, 4 of July, 1876, at 10 o'clock, and last three weeks, by order of the spiritual Congress, through Chauncey Barnes, a servant of God, and a monitor for the Spiritual Congress. In all good faith, Bro S. S. Jones, do I speak this. I advise you to heed it, for your good.

Yours Truly,
CHAUNCEY BARNES

San Francisco, Cal.

We give place to the foregoing, because the champions of the contemplated centennial irrepressible Convention of *Social Freedomites* complain that we don't give them enough.

Chauncey Barnes, the prophet, lays out the ground to work up exactly on the old plat staked out at Troy, N. Y., when the Wood hull was placed upon the freelove platform, and nominated for the name of Spiritualism, by the irrepressibles there assembled, for President of the United States.

Three weeks is mentioned as the proper time to be given for those people to ventilate themselves.

Great God! What a spectacle is to be presented to the assembled world! And all in the name of Spiritualism.

Why should a heaven-born truth be cursed with such paltry nonsense, and such infamous doctrines as the "Social Freedomites" put forth in the name of Spiritualism.

Not content to disgrace themselves and the cause of Spiritualism before the American people, they fain would put themselves on exhibition before the world, at the American Centennial, for three long weeks!

If the Severances—the Wilsons—the Barnes—and others wish to go to Philadelphia to represent a freelove party, let them go in their favorite name of Social Freedom. But let all true Spiritualists protest that they shall not in the least degree, be considered as the representatives of Spiritualism.

THE *Truth Seeker* of New York, D. M. Bennett, editor, is now published weekly. It is doing a good work in the field of reform.

A friend from Patterson, New Jersey, sends $5 cents for the Widow and Orphans' Fund.

Our thanks are due those who have forwarded us the names of trial subscribers.

Contents of Little Bouquet for January, 1876.

The Visions of Joan of Arc; Through the World; Crazy Kate; A Pious Dog; An Encampment of Angels; A Wonderful Dog; Angelic Madge Martin; The Spirit at Shepherd's Hotel; Home Conveniences; Called by the Angels; "The Witches are in the House;" An Incident at Bayonne; The Old Herald, and of Life; The Wife and the Needle.

Every Family of Spiritualists should take the LITTLE BOUQUET, $1 per year. Specimen copy 5 cents. ADDRESS RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. Many of her spirit guides go in person to every patient and often make their presence known.

Passed to Spirit Life.

Notices for this Department will be charged at the rate of one dollar for every twenty lines, and twenty cents for every line in excess of twenty. Notices not to exceed twenty lines, published gratuitously.

BRO. GORDON S. GRIFFITH, died Dec. 31st, 1875, at the residence of Nicholas Mech, in Sycamore, Illinois, of heart disease, aged 67 years.

Bro. Griffith had been a devoted Spiritualist for many years, and has led over to the Summer Land his full family of children. He was a member of the Fraternity of Free Masons, and buried with honor of the order.

Funeral attended by the writer, T. B. SPEAR.

Passed to Spirit life, Dec. 31st, 1875, son of Dr. Burrell, at Reading, Mich. Dear B. Russell, 17 months of age.

Dear Russell and wife are left to mourn, but not as those who have no hope. Immortality, as the loved one has joined the angels.

T. B. SPEAR.

Passed to Spirit-life Sunday Jan. 2nd, 1876, at Coos Bay, WILLIAM F. COLBURN.

Dear wife, children and friends, the sudden departure of this affection'e husband, father, and friend, has left the spirit home, which my spirit father says he has been preparing for a dear relative by and family now on earth.

He was a believer in the blessed truths of spirit communion and will be back to cheer his weary friends and young wife and relatives.

Winnemucca and Carrollton papers please copy.

J. W. COCKRAN

ANCIENT BAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents.

THOUSANDS OF INVALIDS testify to the wonderful cures performed through the medium ship of Mrs. A. H. Robinson. See her advertisement in another column.

Business Notices.

FOR AN IRRITATED THROAT COUGH OR COLD *"Brown's Bronchial Troches,"* are offered with the fullest confidence in their efficacy. They maintain the good reputation they have justly acquired.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS. A. H. ROBINSON, Medium, Chicago:—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I could lay down quietly, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn quietly and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully,
MRS. S. I. PECK

Topeka, Kan., April 12th, '75. Box 551.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON,—MEDIUM—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye brow. Some physicians think it a cancer and others, the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me until I had the sore cut out in San Francisco last year; since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you wish to know that I have not stated here please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain, Yours with Respect,

LEWIS C. POLLARD.

Los Nietos, Cal., Oct., 3rd, '74.

Mrs. Robinson diagnosed and prescribed for the case, and the results will be seen by the perusal of the following letters.

MRS. A. H. ROBINSON:—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very near well and I believe that I have received in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain, Your Humble Servant,

LEWIS C. POLLARD.

Los Nietos, Cal., Dec. 9th, '74.

MRS. A. H. ROBINSON:—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself,

Yours with Respect,
LEWIS C. POLLARD.

Azusa, Cal., May 26th, '75.

MRS. A. H. ROBINSON,

Healing Psychometric & Business Medium.

RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, CHICAGO.

MRS. ROBINSON, while under spirit control, on receiving a lock of hair of any person, will describe the disease most perfectly, and prescribe the proper remedies. Yet, as the sick people differ so much, she expects view rather than to gratify idle curiosity, the future prospects of the patient, with a lock of hair, a brief statement of the age, sex, leading symptoms, and the length of time the patient has been sick; when she will, without delay, return a most potent prescription and remedy for eradicating the disease, and permanently curing all diseases.

If herself she claims no knowledge of the healing art, but when her spirit guides are brought in rapport with a sick person, through her mediumship, they never fail to give instructions that cure in the most speedy manner through the psychic and separate forces latent in the patient, and nature. This prescription is seldom by mail, and be it an internal or an external application, it should be given or applied precisely as directed in the accompanying letter of instructions, however simple it may seem to be; remember it is not the quantity of the compound, but the chemical effect that is produced, that science takes cognizance of.

One prescription is usually sufficient, but in case the patient is not permanently cured by one prescription, the application for a second, or more if required, should be made in about ten days after the last, each time stating any changes that may be apparent in the symptoms of the disease.

MRS. ROBINSON also, through her mediumship, diagnoses the disease of any one who calls upon her at her residence. The facility with which she performs this work accomplish the same, is done as well when the appointation by letter, as when the patient is present. Her gifts are very remarkable, not only in the healing art, but as a psychometric and business medium.

TERMS:—Diagnosis and first prescription, $5.00; each subsequent one, $2.00. Psychometric Delineation of character, $2.00. Answering business letters, $3.00. The money should accompany the application to insure a reply.

Hereafter, all charity applications, to insure a reply, must contain one dollar, to defray the expenses of reporting, postage and stationery.

N.B.—MRS. ROBINSON will *never give any prescriptions to any one.* If delicacy is required, it must be by letter accompanied with the usual fee; and terms above stated, must be strictly complied with, or no notice will be taken of letters sent.

Mrs. Robinson's Tobacco Antidote.

The above named cure remedy for the appetite for tobacco is all the rule for its use and its effects. Sent to any part of the country by mail, on receipt of $3.00. It is warranted to cure the most inveterate user of the weed, when the directions on each box are followed. Newspapers and journals will not be admitted unless a note from gentlemen rout. It is false. Gentian root is no remedy for the appetite for tobacco, but it injures, to health to use it. *Mrs. Robinson's Tobacco Antidote* tones up the system and restores it to its normal condition, as it was before the habit of using tobacco was formed. It is a remedy presented by a band of chemical and medical spirits, and we warrant it be perfectly harmless.

This Home will pay any chemist *one thousand dollars* who will, upon analyzing this remedy, find one particle of gentian root, or any other poisonous drug in it.

Address RELIGIO PHILOSOPHICAL PUBLISHING HOUSE Chicago, Ill., either for wholesale orders, single boxes or local agencies.

TESTIMONIALS.

Mrs. A. H. Robinson's Tobacco Antidote

One box of Mrs. A. H. Robinson's Tobacco Antidote cured me from the use of tobacco. I begin to recommend it to any and all who desire to be cured. Thank God I am free from the weed after thirty years. LORENZO MEEKS.

I hereby certify that I have used tobacco over twenty years. One box of Mrs. A. H. Robinson's Tobacco Antidote has effectually destroyed my appetite or desire for tobacco. DAVID O'HARA.

I have used tobacco—serious—serious—and filthy habit—for twenty years. About two months since, I procured a box of Mrs. A. H. Robinson's Tobacco Antidote. It has cured me, and I feel perfectly free from its use. Have no desire for it.

I have used tobacco, both chewing and smoking, about twelve years. One box of Mrs. A. H. Robinson's Tobacco Antidote cured me and left no desire, nor desire or hankering for it. G. A. BAKER

Oswego N. Y

Mr. H. T. Wyman, of Wenona, informs me that he has used one box of Mrs. A. H. Robinson's Tobacco Antidote, and that he entirely lost all desire for the weed. Inclosed find two dollars. Please send me a box.

D. H. FORBES

Oshkosh, Wis.

For sale at this office. $3.00 per box. Send free of postage by mail. Address Religio-Philosophical Publishing House.

Agents wanted, to whom it is supplied for twelve dollars per dozen, but the cash must accompany each order.

The Wonderful Healer and Clairvoyant—Mrs. C. M. Morrison.

This celebrated Medium is the instrument or organism used by the invisibles for the benefit of humanity. The placing of her name before the public is by request of her Controlling Band. Her Spirit Physicians, organism, treat *all diseases and cure* in every instance, where the vital organs necessary to continue life are not destroyed. Mrs. Morrison is an UNCONSCIOUS TRANCE MEDIUM, CLAIRVOYANT AND CLAIRAUDIENT.

From the very beginning, here is marked as a most remarkable career of success, such as has seldom if ever fallen to the lot of any person. No disease seems too insidious to remove, nor patient too far gone to be restored.

Mrs. Morrison, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through the lips of the Band, and taken down by her Secretary. The original manuscript is sent to the Correspondent.

When Medicines are ordered, the case is submitted to Mrs. Morrison's Medical Band, who give a prescription suited to the case, Her Medical Band use vegetable remedies, (which they magnetize), combined with a scientific application of the magnetic healing power.

Diagnosticating disease by lock of hair, $1.00 (Give age and sex).

Remedies sent by mail prepaid.

In the past two years Mrs. Morrison's Medical control has given 2387 diagnoses by lock of hair, and in the past year over one thousand patients suffering from chronic and complicated diseases have been cured with her magnetized vegetable remedies.

CURES OF EPILEPSY AND NEURALGIA.

Address Mrs. C. M. MORRISON, Boston, Mass., No. 102 Westminster St., Box 2519. v19n18t16.

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For both home and for market, ROOT'S GARDEN MANUAL—practical, pointed and thorough; crowded with good, fresh matter as $1.50 books on the subject. Gardeners throughout the country commend its practical, brave sayings; mailed free. Invaluable to them. Sent for 10 cents, which will be allowed on the first order for seeds. J. H. ROOT, Seed Grower, Rockford, Ill.

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Remit one dollar and fifty cents to Andrew Stone, M. D., Troy N. Y. and receive by return of mail this most invaluable work of Vital Magnetism, and the cure of all maladies without drugs as a stimulant. Bound in green paper, 319 pages; 93 illustrations. v19n18.f

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OF

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And of Words as to which a choice of Pronunciation Exists.

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It should find its way into our schools, and be in daily use in our homes.—*Hartford Publisher.*

We venture the assertion that ninety-nine persons out of every hundred in any average community, who think they know how to pronounce and be greatly surprised to find how many words they are mispronouncing every day.—*Forward Phonic.*

Price—60 cents. Postage 6 cents

*.*For sale wholesale and retail at the office of this paper.*

INVISIBLE FORCES.

BY L. W. G.

The wind that chills the blood within,
Or fans our fevered brow;
By mortal man has ne'er been seen
Up to the present,—now,
When it sweeps by as if in glee
Prostrating all before,
We feel its power, yet can not see
With all our boasted lore.

Some power propells the "iron horse,"
Its cars to draw and tow;
This same the people do endorse;
Though it was never seen.
The power that pulsate our window panes
In those cold winter days,
Can not be seen—this no one claims—
Who's studied nature's ways.

The flowers that grow in sun and shade
And bloom upon the sod;
Just how their lovely tints are made
Is only known to God.
The thing that travels quick as light
And made to serve mankind,
Its secret power is dark as night,
And viewless as the wind.

Then why deny the powers outside,
That set our hearts aglow?
If you can't see, then don't deride
Because you do not know.
Effects never come without a cause,
Though we can't behold.
The secret springs of all the laws
God has in His control.

He gave us minds to reason well
From known effects to cause,
By doing so then we may tell
How just are all His laws.
Some clear revelaments may be made
When spirit-land doth shower
Light then may come, where now a shade
Of unbelief is found.

Then let us boldly seek for truth—
Ne'er stop to make a pause,
And learn of our "eternal youth"
In harmony with laws.
The beauties of our "spirit homes"
With friends beyond the clouds;
And learn that loved ones spirit forms
Are not, "wrapped up in shrouds."

"The study for mankind is man,"
How truthful is this text;
To know more of God's mighty plan,
Is this world or the next,
Our duty is to search with care
The volume Nature gives,
To comprehend the why, and where
Of a soul that ever lives.

Baker City, Oregon.

THE GOLDEN RULE.

BY JOHN C. BLAIR

In this short life, why are the happy ones?
They who toil in rags from sun to sun?
Or is it he, who is luxurious case,
Known around what poverty's and decree?
Ah, not true happiness can ne'er be found,
Search where you will, the world around.
But we can aid some poor fellow, guy,
By teaching others how to live,
Let man unto his fellow man, be just and true.
Let each give each his fair and honest due.
Not one shall then have wealth, and in vain,
But each secured a higher, nobler aim.
God then will need no special plan,
From endless woe, in saving man.

Troy, N. Y.

Letter from New York.

ED. JOURNAL:—On this beautiful Spring-like day, one feels like discharging all indebtedness, which is relative to others or heaves my promise, though facts to communicate may not be as numerous as desirable, consequently opinions are more relative to order.

Having heard and read of so much that had transpired in this city in presence of mediums located here, I had expected to have rich treats in the way of phenomenal facts, but most unless I have been disappointed—perhaps my anticipations were raised unreasonably high, or possibly Chicago mediums are not good as they are anywhere; my experience leads me to believe both propositions.

It is true that I have not had sittings with all the mediums here, but with all the prominent ones, and in but two instances found the ability to demonstrate to my mind the fact of spirit presence and communication; one of these Mrs. Wood, 24 Irving Place, formerly of your city; the other Dr. Slade,—and although I may not be able to give you a proper description of the occurrences at my sittings with the latter, will do the best I can.

His room is large and contains besides a piano, a very large quantity of furniture not necessary to be enumerated. In the center of the room stands an ordinary four legged walnut table, about which on entering the room cane-seat chairs were placed, the gas burning brightly, making the room as light as in broad sunlight. The pocket book and a chair at one side of the table, while I took one at the opposite, and laid my hands open upon the table about the middle, on which—Dr. Slade placed his; immediately came under the table, not a tap, but a noise with the same feeling to my hand above the table that it would, were the table struck from below directly under my hand forcibly with a large human hand, fully extended. You must try it inappreciable. Immediately after on the side of the table to my right, raised above it, free and clear from everything; apparently held-it that position a moment and, suddenly dropped to the floor, falling on its back in full view of my eyes, which were not taken from it until it commenced to rise as the latter dropped its three legs had touched the floor, standing there as when I entered the room.

Dr. Slade then took my accordeon by the bellows-end with one hand, and laying the other on the table, the instrument commenced playing, and doubtless played slowly, but being confined in musical ability to the linguish tunes, I can only say the sounds were very sweet, and to me harmonious.

Then a minute piece of lead pencil was laid upon the table, and the slate placed over it, when immediately a sound was heard of the pencil moving between the table and the slate, and on examination a short communication appeared, which being unimportant, I have forgotten. The pencil was then laid upon the slate and the slate held by Dr. Slade on the top of my head—one hand lying upon the table, and another short and unimportant communication was given. The pencil was again placed upon the slate, which the Doctor held under the table, and the following communication was written: "Can not write more tonight."

Dr. Slade and myself both laying our hands upon the table again, it was raised, as high as we could reach, in the sitting position which we were in, and dropped, closing the manifestations, except I should say the Doctor was entranced, but his control in that direction I may say, was a failure. The physical manifestations are in the light, and independent of slate writing, and given under conditions rendering it impossible that such things should happen, if not produced by a force outside the medium; nor could these demonstrations occur by means of machinery or any trick, as will be admitted by the most skeptical, on actual sight. The whole sitting occupied but ten or fifteen minutes! I should say, if the dollars was gone in a time so short, that added surprise to what had formerly occurred, to which the inquiry would be, if I ask, I would get long communications from my friends, failed to detract anything.

What I saw was an experience worth the money it cost to me, but I shall decline say further similar sittings at the price. Dr Slade is too good a medium to be obliged to resort to any other means than producing most startling manifestations, but cutting sittings short and giving information that better results may be expected at the inevitable "next time," will also be found *too this* to be successful in the long run. Had the writer not asked the question when the Doctor was entranced, "Are some of my personal spirit friends present?" and received the peculiar reply, "They have been, but have used up their magnetism and gone," he would have thought the effect of the wonderful physical manifestations had been to confuse his mind, but that answer settled that question at once. It may be said the medium was not responsible for anything said while entranced, to which the question may be asked, "Do not communications through mental organizations, largely partake of the characteristics of the medium?" However, Dr. Slade is a wonderful medium for physical manifestations, and with more independent slate writing—patience in giving—would give great er satisfaction to investigators than most are capable of doing.

The writer has also been disappointed in not finding numerous, large and flourishing societies of Spiritualists here, and I may add, that there are great numbers of Spiritualists among the best classes of people, an attendance at the few places where meetings are held, has failed to show the existence of such fact. During my month's stay, I have attended all the places where it was presumed Spiritualists met, and with single exception have found but few pre-ent, and in only this exceptional instance, more than one or two in any audience capable of giving instruction or of comprehending anything beyond the A B C of Spiritualism from others

To day I attended a lecture by Mrs E. F. Jay Bullene, before the Society of Progressive Spiritualists, and was deeply interested Her lecture contained fewer any with those of Mrs Cora L. V. Tappan, and that is to my mind, great praise

New York City. V.

Defense of Mr. Mott, the Physical Medium.

In view of the intense interest taken in the subject of Spiritualism in this community and the attack made upon one of our best mediums, Mr. Mott, through W. F. Jamieson, I feel it my duty as a Spiritualist to come to his defense, as far as I can, of that much abused man. W. F. J only attended one seance of Mr. Mott's, while I have attended twenty; and I believe I everything connected with them, both at broad daylight and at night, and have many times placed the medium under the strictest test conditions. Which is the best while to criticise Mr. M's mediumship, Jamieson or myself, allowing that I was as sane as he, have received communications through Mott's Mediumship from relatives and friends as positive that I am compelled to conclude that the persons so communicating were responsible for the messages, and it was neither the work of glibery nor magic as recently introduced to the public through Prof. B. B. Davis and the Troupe of performers, with such a fluidism of handbills and trumpets.

The independent slate writing through Essie Mott's mediumship, as hundreds besides myself have witnessed, is one of the most perfect tests of identity ever offered through any medium. The communications of identity received through Mr Mott can not be accounted for on any other hypothesis than that they are the persons they purport to be. Mr J. Jamieson attended one seance and did not give five minutes attention to it, on account of the refusal of Mr Mott to submit to a simple, foolish condition that has been imposed on him for a thousand times, and rushes at once into print to gratify a spleen he had against Mr M for refusing that condition. He wishes to Mediums expecting to see spirits come out into a broad light, as they do through Mrs Stewart, at Terre Haute, and other places, where our mediums are further advanced in mediumship, and where the spirits and medium are both in plain view of the circle all the time. Mr Jamieson has done harm here to a cause he professed to advocate with all his powers of rhetoric and eloquence.

We do not deny any one the right to speak his or her convictions of Mott's mediumship, but we claim the right to criticise Mr. Jamieson's or anybody's statements in regard to the matter, if made so hostile as they were made by him after about five minutes time, spent at Mott's sanctum.

Kirksville, Mo. B.

Central New York Association of Spiritualists.

The above named Association held its annual meeting at Oneida, N Y., on the 16th and 17th days of October. The President, Wm. Tree, of Peterboro, and the Secretary, L. D. Smith, of West Winfield, were re-elected to to fill their respective offices during the ensuing year. Seth W. Peck, of Marshall, was elected treasurer. Rev. O. E. Crosby of Syracuse, Prof. R. G Eccles of New York City, A. A. Wheelock of Vienna, and Rev. J. H. Harter, of Oneida, were elected trustees for most acceptably. All were rejoiced in the presence of Mrs. Dr. Kimball, of Sockets Harbor, so long under a cloud of afflictions, from which, however, she has emerged, resolute and vigorous as ever in spirit, yet somewhat feeble in health.

The next meeting of this Association will be held at Dernyter, Madison Co., N. Y., in the Town Hall, on the 15th and 16th of January next, opening at noon as convenient the afternoon of the first day. Arrangements will be made, and a good and profitable meeting is assured. The friends will do all they can to entertain strangers, who may visit them. As many as will do so can find accommodations at the hotels at the usual reduced rates of $1.00 per day.

We trust that a large membership delegation will be there from all directions, and if there are any candid and honorable opposers of Spiritualism, who can be there and wish to speak without pay, we cordially invite them to attend, and if arrangements they entertain, they are freely granted the privilege, and will be answered respectfully by our speakers.

E. W. Stevens, Pres't.
West Winfield, N. Y., Dec. 27, '75.

Ex-Gov. Seymour Favors Albert Pease's Pardon.

LETTER FROM J. H. HARTER

AUBURN, N. Y., Dec. 28 '75

S. S. JONES, Esq., DEAR SIR AND BR.-THER:—Please accept many thanks for the interest you have taken in behalf of the liberation of Albert Pease from prison in this city. It is wicked, cruel and unjust to continue his incarceration.

Petitions from various parts of our State have been sent to our Governor, asking for the pardon of Pease, but as he is of no use to our Gov. Horatio Seymour, of Utica, N. Y., recently wrote me in relation to this matter, and also enclosed a letter, of which the following is a copy, which with other documents, has been forwarded to His Excellency, the Governor of our State.

"To GOVERNOR TILDEN

DEAR SIR:—The Rev. J. H. Harter feels an interest in behalf of Albert Pease, who is now fixed at Auburn on a life sentence, and who has been in prison many years.

"I left some papers in his behalf with your Pardon Clerk last winter, and I feel favorably of the application. I hope you will look into the case, and if you can do so, you will give him a discharge.

"I am truly yours etc.,
HORATIO SEYMOUR."

Voices from the People.

RIVER SIDE, W. TEX.—John M. Louderback writes.—I have now taken the JOURNAL one year, and it has made me a thorough spiritualist.

WORCESTER, MASS.—S H Ide writes.—I visited the Eddy Brothers last week, and was there five days. My friends spent five in number.

BRAIDWOOD, ILL.—W. H. Howe writes.—A medium for physical demonstrations is what is wanted in this place.

BRUNSWICK, O.—H. Carpenter writes.—The JOURNAL seems to be our daily food—spiritually—and we can not very well do without it.

ST. LOUIS, MO.—Matilda A. McCord writes.—If the Devil was dead, the churches would go down and the clergy would starve, so please don't kill him.

W. BINGHAM, PA.—A. D. Mudge writes.—Mrs. Leonard was the medium I received the spirit-tools a ring from her finger and kept it four days and then brought it back.

ATTICA, O.—George Naumas writes.—We live by the side of an Infidel, I gave him your JOURNAL and he is very much pleased with it. I like it very much; don't want to do without it.

BRIDGE CREEK.—T. J. Gile writes.—The people of the above named school district have organized a Mite Society, for the purpose of raising a fund to procure books for the education and development of their children.

MINNEAPOLIS, KAN.—I. Dunning writes.—I am glad to see the decided stand for suppressing error and promulgating reform and truth, taken by the JOURNAL. Long live the JOURNAL and continue to send the shot thick and fast into the enemy's ranks.

LOUISVILLE, KY.—Val. Speed writes.—I have taken the JOURNAL on trial one year. I think it is the best, most fearless, common sense spiritual weekly paper in the country. I like the bold stand it takes in regard to free speech and free thought, and also its stand against free love and fraud.

ROCKFORD, IND.—T. P. Hoffman writes.—It is my heart to always get at the contents of the JOURNAL, I neglected to look at the wrapper, until I discovered my time was out. I can not let my love one number for I would be lost without the JOURNAL.

MURPHYSBORO, ILL.—Mrs. Jane Doty writes.—I never want to do without the JOURNAL while I live on this dismal earth. I have not language to express my love and admiration for the noble, complete truth on its page. If I was able I would send it to every family in this place whether they wanted it or not.

SYLVESTER, WIS.—C. L. Morgan writes.—I am glad you do not hesitate to attack Catholicism. It is a power that needs whipping. Give us free schools to satisfy their demands, and they will soon seek to establish the Inquisition and relight the fires of persecution. "Eternal vigilance is the price of liberty."

KALAMAZOO, MICH.—Geo. W. Wheeler There is to be a sort of "barnstorm" Spiritualistic all-out-of-doors meeting, Jan. 14, 15 here. Can't yet tell what will happen then. It is the same day of Wilson's Rockford meeting. Possibly a dispatch may be desirable to them as the one they got from the meeting at Jackson, Mich., when the Woodhull was there last year.

STUART, IOWA.—S. E Davis writes.—Why has not some one of our many speakers through the State of Iowa, ever visited this place. I have been here now about one year, and do not know of but one or two out spoken Spiritualists in or near the place, but there are hundreds who want to investigate the subject, and also hear what is said for it.

MANTUA, O.—D. M. King writes.—In this locality the good work continues to move on steadily. What is most needed now in this locality is a good honest medium for materializing. Such one would be well supported here. As in the past, I stand ready myself ready to act as agent for the extension of the circulation of the JOURNAL. I will answer calls to lecture.

JAMESTOWN, COL.—A. Smith writes.—I have been a Spiritualist for twenty years and fully endorse all the skeptical theories of the most limited of this school. It seems there can be no doubt of the germ of truth in most of Mrs. Tappan's ideas. It seems now that I must have been stupid, not to see the great possibilities that were contained in the manifestations of Spiritualism.

MANTORVILLE, MINN.—Brad Cheney writes. —I have read your articles entitled, "Is the Devil Dead," and I wish to say that there is no such thing as killing the Devil intelligence, but his power is to be annihilated over the world. The Devils are soon to be destroyed, and then comes the millennium. I think 1876 will have something to do with it.

FITCHBURG, MASS.—Mrs. A. A. Corey writes. —I desire to say that I am very much delighted with your paper. Mrs. W. H. Blair visited us here this fall. During her stay she gave us some marvelous proofs for me and several others in this place. She is a medium of great ability. I have seen her paint when under influence, the most splendid pictures, with her eyes blindfolded with twenty-five thicknesses of cloth.

MILLERSVILLE, MO.—W. R. McGlasson writes.—Many of our best citizens here are Spiritualists, and we are advancing in spiritual knowledge through inspirational speaking and materializing mediums. I think Spiritualists should wear a suitable badge of some sort, that we may know when we meet, and that others may know that we are not ashamed or afraid to let our belief be known. I think a star would be a good emblem for various reasons.

LA CROSSE, WIS.—Dr. J. Swanson writes.—I am happy to greet you again, still in the capacity of healer of ailing humanity, and I find satisfactory results attend my labors; have been in this city nearly two months and shall be during the winter, rooms at the Tremont House. I have been a subscriber for the JOURNAL from time to time, but I have been located where I did not receive it. It is a welcome guest, and teaching, as it does, the beautiful Philosophy I have espoused. I feel that we may be mutual helpers of one another.

BAKER CITY, OR.—L. W. GITCHELL writes. —I have been a reader of the JOURNAL since its first publication, and have received from the JOURNAL spiritual food not found elsewhere. May the good angels attend you, and inspire you with high and holy thoughts for dissemination among mankind, through the dear old JOURNAL. The minds of the people are being rapidly prepared to free thought in this, far off sparsely settled "Eastern Oregon." They will soon be ripe for portrait of the JOURNAL, and I pledge you, for the future as in past. I will use my influence to extend its circulation.

GREEN SPRING, O.—Miss M. L. Bartlett writes.—Will you please be so kind as to send me the F. O. address of J. W. Westerfield, whose name is signed to a communication in the late number of the JOURNAL, (Dec. 30) headed, "Proofs of Immortality," consisting of what he and his wife saw at Spiritual circles. I make the request for others more than for myself. I feel that I must do something to help those who have been torn from those around me, and how nobly the ever welcome JOURNAL is doing that work. I must breathe one prayer in this for its prosperity.

FRANKFORD, KAN.—F. B. Taylor Sr. writes. —There are a few of us here, that believe in the Harmonial Philosophy; and we would like to have some good lecturers and test medium come and visit us. We are poor, but we will pay the travelling expenses from St. Joseph westward to north, to our town, and do all we can besides. If a good medium wishes to correspond with us, they can communicate with Mr. Wood Wards, or with F. B. Taylor, Sr. We live just 80 miles west of Atchison. The Central Branch of the Union Pacific Railroad runs through our town.

CONCORD, N. H.—Miss Ellen A. Pitz writes.—I have been deprived of reading the JOURNAL for the past few weeks, as I have been deprived of having communion with the angels. I have often listened to a voice of a sweet spirit that could hardly belong to earth. It has been said that death is terrible to look upon, but to me the presence of the destroyer, I liken the approach of death to a beautiful angel of light and holiness. It is a beautiful philosophy, which has found its way unsought for and mysteriously into the silence of my heart, and if it be a dream—only a dream, the unreal imagery of fancy, I hope that I may never awake from the beautiful delusion:

MANHATTAN, KAN.—A. M. Barns writes.—Between now and spring I will mail my Raspberry Circular to name of J. Jones. After reading, if they will give it to a small fruit cultivator, they will find it worth the money, and a beautiful section of country, as the medium of introducing a raspberry that withstands the cold of the most severe winters, also the drought, as well as be seen by the testimony of fruit-growers in the circular. I hope the reader to be benefit the country and oblige an individual, as Spiritualists generally are inclined to, will remember my request.

LONG LAKE, MINN.—Isaac Christiglio writes. —Your bill for arrearages for JOURNAL was at hand. Am glad you sent it. I have had the money fifty times, but it being sixteen miles to Minneapolis, by the time I would get there, I would either forget it or have spent the money for other purposes, hence the delay. I enclose check to pay up to June 15th, 1876 and accept my thanks for your kind indulgence.

Thanks, dear Brother, your remittance is timely, and your kind words and efforts in getting new subscribers for the JOURNAL and LITTLE BOUQUET are duly appreciated.

We with pleasure do our best to accommodate our subscribers, and often carry for years accounts amounting to over twenty five thousand dollars, which should be paid in advance

Once in a while we meet with those who have thus accommodated for years, on presenting our bill, either neglects to respond or returns an unkind answer, pretending that some friend should pay the bill. These cases are rare. Very few Spiritualists are thus dishonest. We do not remember a single case of that kind where the letter did not conclude with a complaint that our course has been wrong upon the free love question.—(ED. JOURNAL.

LANSING MICH.—Joseph N Smith writes.—I have taken the JOURNAL from the first, and don't propose to stop now. If the fat thickens, increase the goads. You say, "Is the Devil Dead?" I will tell you what I heard a Methodist minister say in his sermon to his congregation—35 years ago, in the town of Livonia, Livingston Co, N Y near Hemlock Lake. He said that one night, as he was going along the road past the foot of the lake, the Devil met him, and knocked him and had quite a tussle, and finally he threw him into the lake and drowned him. He said he never seen him nor been troubled with him since, and there was no more fear of him for the was dead. Now, sir, this is what Elder Wright preached from the pulpit. You can not doubt anything a Methodist minister says in his sermon—can you? I don't suppose I ever told the account of the debate at your office at this late date, therefore I won't claim any one kind of a fit to the reward.

BINGHAMPTON, N Y. E. C. Leonard writes.—I have built a large hall in my grove, only five minutes' walk from the center of our little city, where the Angels can have a free place for distribution of truth and knowledge of our glorious philosophy. My hall is 81x40 feet, and will accommodate all who will care to come forward and ask for the bread of life at any one time, and if in the summer time I have a large meeting, I can in the grove with seats for 1000 Our circle is private, but we are blessed with much good by manifestations. Tables are raised and suspended in the air, and when covered with black cambric forming a tent of cabinet, but placed beneath the grove. The table is a heavy black walnut extension dining table. The parties forming a circle outside, some five feet from it, taking hold of hands, but making a continuous circle and no one touching it. It will keep time to the music and answer questions without contact of hands. Brother, it is only a matter of time with all mankind, for they must come out of their spiritual shells, when our farmer's clubs are discussing "the relative condition of Mind and Matter," and what strides the clergy are making!

WILKESVILLE, O.—John H. Cagwood writes. —We have been having a great excitement in our town. Some time ago, we had a "Day of Spiritualism," by a fellow by the name of John DeLisle, but his tricks are too simple to deceive any good nonsense. Next came the Rev. Warren Taylor with an exposé of Masonry. He has just found the old "Morgan Work" that has been confounded with a Freemason. The United States for a half century, but he is not to blame for not finding it before this. His reading was confined to the Bible, and he was a Fourth of "Baxter's call to the unconverted." But his effort against Masonry is as weak as Delisle's was against Spiritualism. We have had Miss Mary Brears among us for some time. She is a medium with some phases of mediumship, I know any that have been with us. Spirits through her, tip, tip the table, and write. She is also clairvoyant. They give long communications by what they call telegraphing. She lays a sheet of paper on the table, and the spirits write on it so close to the underside of it, in print and she can read it of very rapidly. The spirits have promised to give me a preparation to put on the paper, so that it will retain the letters. They show spirit lights; one can be seen in the room, and they can be heard from one room to another; and also write communications on paper, and furnish their own pencil.

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Concluded from First Page.

A. The pure spirits inhabit certain worlds, but they are not confined to them as men are confined to the earth; they possess, to a higher degree than any others, the power of instantaneous locomotion, which is equivalent to ubiquity.

189 Does the spirit enjoy the plenitude of his faculties from the beginning of his formation?

A. No; for the spirit, like the man, has his infancy. Spirits at their origin have only an instinctive existence, and have scarcely any consciousness of themself or of their acts; it is only little by little that their intelligence is developed.

190 What is the state of the soul at its first incarnation?

A. A state analogous to that of infancy, considered in its relation to a human life.

191 Can a man by his conduct existence descend to a lower point than that which he has already reached?

A. As regards his social position, yes; but not as regards his degree of progress as a spirit.

194. Can the soul of a good man, in a new incarnation, animate the body of a scoundrel?

A. No; because a spirit can not degenerate.

— Can the soul of a bad man become the soul of a good man?

A Yes, if he have repented; and, in that case, his new incarnation is the reward of his efforts at amendment.

197. Is the spirit of a child who dies in infancy as advanced as that of an adult?

A. It is sometimes more so; for he may previously have lived longer and acquired more experience, especially if he be a spirit who has already undergone many incarnations.

— The spirit of a child may, then, be more advanced than that of its father?

A. This is frequently the case. Do you not often see examples of this superiority in your world.

199. Why is it that life is so often cut short in childhood?

A. The duration of the life of a child may be, for the spirit thus incarnated, the complement of an existence been cut short before its appointed term; and his death is often a trial or an expiation for his parents.

200 Have spirits a x?

A. No; as you understand sex; for sex, in that sense, depends on the corporeal organization. Love and sympathy exist among them, but founded on similarity of sentiments.

—Can a spirit, who has animated the body of a man, animate the body of a woman in a new incarnation, and vice versa?

A. Yes; the same spirits animate men and women.

207 Parents often transmit physical resemblance to their children; do they also transmit to them moral resemblance.?

A. No; because they have different souls or spirits.

218 Does a spirit retain, when incarnated, any trace of the perceptions he has had, and the knowledge he had acquired, in its former existence?

A. There remains with him a vague remembrance, which gives him what you call innate ideas.

223 "The dogma of reincarnation," is sometimes objected, "is only a fable, it is a resuscitation of the doctrine of Pythagoras." We have never said that spiritist doctrine was of modern invention; we have said, we have always endeavored to prove that the idea of the inter-communication are to be found in the earliest annals of antiquity. Pythagoras, as is well known, was one of the most ardent of the ancient metempsychosis; he borrowed it from the philosophers of Hindoostan and of Egypt, by whom it had been held from time immemorial. The idea of the transmigration of souls was, therefore, in the earliest ages of the world, a general belief, which has been held by the common people and by the most eminent thinkers of that period.

Since John the Baptist is declared by Christ to have been Elias, it follows that the spirit or soul of Elias must have been reincarnated in the body of John the Baptist.

In summing up the merits of the doctrine of reincarnation the author says:

We assert that the doctrine of the plurality of existence is the only one which explains what, without this doctrine, is inexplicable; that it is at once eminently consolatory and strictly conformable with the most rigorous justice; and that it is the anchor of safety which God in his mercy has provided for mankind.

The words of Jesus himself are explicit as to the truth of this last assertion; for we read in the 3d chapter of the Gospel according to St. John that Jesus, replying to Nicodemus, thus expressed himself:—

"Verily, verily, I tell thee that, if a man be not *born again*, he can not see the kingdom of God." And when Nicodemus inquired, "How can a man be born when he is old? Can he enter again into his mother's womb and be born a second time?" Jesus replied, 'Except a man be born of water and of the spirit, he can not enter the kingdom of God. What is born of the flesh is flesh, and what is born of the spirit is spirit. Be not amazed at what I have told thee; *you must be born again*" (Vide *Resurrection of the Body*, No 1010)

WANDERING SPIRITS.

228. Is the soul reincarnated immediately after its separation from the body?

A. Sometimes immediately, but more often after intervals of longer or shorter duration. In higher worlds, reincarnation is almost always immediate.

224. What becomes of the soul in the intervals between its successive incarnations?

A. It becomes an errant or wandering spirit, aspiring after a new destiny. Its state is one of waiting and expectancy.

— How long may these intervals?

A. from a few hours to thousands of ages.

— Does the duration of the state of erraticity depend on the will of the spirit, or may it be imposed as an expiation?

A. It is a consequence of the spirit's free-will.

225. Is erraticity necessarily a sign of inferiority on the part of spirits?

A. No, for there are errant spirits of every degree. Incarnation is a transitional state, as we have already told you. In their normal state, spirits are disengaged from matter.

226. Would it be correct to say that all spirits who are not incarnated are errant?

Yes, as regards those who are to be reincarnated, but the pure spirits who have attained to perfection are not errant; their state is definitive.

227. In what way do wandering spirits obtain instruction? It can hardly be in the same way as men?

A. They study their past, and seek out the means of raising themselves to a higher degree.

228. Do spirits retain any human passions?

A. Elevated spirits, on quitting their bodily envelope, leave behind them the evil passions of humanity, and retain only the purity of good nature. But inferior spirits retain their earthly imperfections.

244 Do spirits see God?

A: Only spirits of the highest order see and understand Him; spirits of a lower order feel and divine Him.

330. Do spirits forsee the epoch of their next return to corporeal life?

A. They have the presentiment of that return, as a blind man feels the heat of the fire he is approaching. They know that they will be reincarnated, as you know that you will die; but without knowing when the change will occur.

— Reincarnation, then, is a necessity of spirit-life, as death is a necessity of corporeal life?

A. Certainly.

371. Is there any foundation for the common belief that the souls of idiots are of a nature inferior to those of others?

A. No; they have a human soul, which if often more intelligent than you suppose, and which suffers acutely from the insufficiency of the means of manifestation; but the dumb man suffers from his inability to speak.

372 What is the aim of Providence in creating beings so ill treated by nature as idiots?

A. Idiots are incarnations of spirits who are undergoing punishment, and who suffer from the constraint they experience, and from their inability to make themselves by means of organs which are undeveloped, or out of order.

383. What is the use, for a spirit, of passing through the state of infancy?

A. The aim of incarnation is the improvement of the spirit, and it is for it; and a spirit is more accessible during childhood to the impressions he receives, and which may conduct to his advancement.

392 Why does the incarnated spirit lose the remembrance of his past?

A. Man can not, and may not, know everything. God, in His wisdom, has so ordained

JOYCE.

He Wants to Read the Papers.

[Correspondence St. Louis Globe Democrat]

JEFFERSON CITY, MO., Dec. 23.—A month or so ago, under some prison edict, all newspapers were barred access to the penitentiary Prison readers, many of whom, it may be unnecessary to state, are gentlemen of intelligence. Yesterday, after days of trouble under the edict, Col. Joyce became restive. He wanted his paper to read. He wanted to see what the *Globe Democrat* and other papers had to say, and he called an indignation meeting of one in his cosy prison cell, and indited the following letter to the Prison Inspectors through Adjutant General Hockaday. After a brief consultation the prayer of the "petitioners" was heeded, and henceforth all moral persons in prison shall be priests well.

"STATE PRISON, JEFFERSON CITY, MO., Dec 13, 73.—*Dear Sir:* We find that, in addition to the black imprisonment suffered in this institution, we are deprived of newspapers, shut off from the light of intelligence, and left in perfect ignorance as to the workings of the outside world.

"The honorable Inspectors may have had good cause for the adoption of this rule at the time it was promulgated, considering the punishment inflicted upon the immediate parties of the 'break in' discipline, and the subsequent demonstration of sympathy from innocent prisoners, we trust the rule has had its run, and that our Mother Missouri will let in the light of her benedictions to irradiate the gloomy hours of her truant children. While we are prodigal waifs, we are yet the children of this glorious State, expecting soon to join our brothers and sisters again with the masses. While scars left on the body may heal over, and disappear, those put upon the mind are indelible, and. Alas! too apt to be recalled, as Lady Macbeth, will not 'out.' Therefore, let society be careful and considerate in the treatment of the unfortunate.

"There are some 1,800 persons here who have fathers, mothers, sisters, brothers, wives, sons and daughters, and friends, who look for our coming and look for our happiness. As a satisfaction to this large number of citizens, as well as a tribute to justice, we ask the diffusion of intelligence.

"Our bodies can bear up under coarse food, hard work, scant clothing, cold lodgings and military cells, but the mind, confined in the dark; the understanding becomes benighted, and we depart from a severe school of misfortune chilled to the heart, cursing our fellows, and ignorant of the rules of society. We go out like children who stumble upon the advanced knowledge that has been denied to them. The philosophy of imprisonment, it is admitted, should be reform and not degradation. Ignorance and poverty are the parents of crime, while intelligence and law makers.

"Let us impress upon you, my dear sir, that kindness and benevolence are attributes of our Savior and cruelty has left no place in Judaism. By the latter treatment we are made slaves or become freemen and worthy citizens of one common country.

"In behalf of our fellows who crave light, in the name of humanity seeking redress, and for the sake of simple justice, we pray you—admit the newspapers.

(Signed) MANY PRISONERS.

"To the Hon. John A. Hockaday, Attorney-General, Jefferson City, Mo."

Exposé of Mrs. Parry, the Physical Medium.

[From the Rockford (Mich) Weekly Register.]

EDITOR REGISTER:—For the first time I beg leave to ask a small space in your paper. Very little has been said on the subject of spiritism, and especially upon spirit manifestation; and it is well known that one Mrs. Parry is and has been here giving seances of so-called materialized spirits, and according to agreement a party of ten persons wended our lonely way, through rain and rain, to the residence of Mr. Joe. Dockeray, Monday evening, Dec. 6, 1875 You will please pardon me if I worry you with some details of what took place there. In the first place we took our own hard coffin which were put through the center of a barrel head, so that when the hands were placed in the coffin one could see through the barrel. The principle of our coffin, was examined by Mrs. Parry, and after her consulting the controlling power, "John" told her they would not do, and we had to abandon that idea. Well we consented to use her hand coffin, but wanted to insert them in the barrel head, but found that would not work, as the barrel head was permeated with a magnetism opposite to that of Mrs. Parry. So we had to let her use her own coffin, and comply with her own conditions. Next our committee of ladies waited on her and examined her. She wished them to new bleachers clothes and strip, which Mrs. G. T. Saunders proceeded to do, being very partiular to see in just such a place, with just such a material for a bed of stickers, and in the mean time the gentlemen were closely examining the cabinet which we found to be all right. Next Mrs. Parry, was brought out, hand cuffed, her hands filled with flour and the placed in the cabinet. I will not go in the details of what appeared in the aperture, suffice it to say no one recognized any their friends nor any one else, save Mrs. Parry, herself. Well after a short time Mrs. Parry, asked to have the door of the cabinet opened which was done. When we proceeded to examine her again. The flour we had placed in her hands and had been so careful that none was scattered on her dress, was literally rubbed over her hair, face and dress. So much for the flour. Then to the sleeve, which had been so carefully sewed up by Mrs. Saunders. Mrs. Saunders said that it must be. Then, we further examined and found the identical stiches Mrs. Saunders had made, about an inch from where it was now sewed. It had been ripped open, but she had forgotten to pull out the threads, as was seen by all present. Mrs. Mrs. F. went back into the cabinet, and closed the door. In a minute the door was opened and we found an iron ring upon her arm (all doing by spirits without removing the coffin) and chain. At this point one of our party asked to take the hand cuffs, which was granted. A stripe of black paint was made upon each one (unknown to the medium,) and they were carefully placed back on her wrists, so that the paint was not seen by her; then the door was closed, and she proceeded to place the ring on again; when the door was opened we were able to see paint on the medium's hand from wrist to the end of her fingers. This closed our investigation and the performance. All were well taken back by the three discoveries made. We had in every instance complied with the condition required. Now Mr. Editor, I have told as briefly as I could most of what took place while in Mrs. Parry's. There were some other tests which I will not mention now, and will close by saying that if Mrs. Parry will allow herself to be hand cuffed, with the ones we may furnish and will come, we get them off or produce the materialized form of any of our friends without being detected by us we will make her a handsome present, for which will better pay her by far than the money received at one or three seances. In proof of what I have written I have appended the signatures of those present at the seance.

E. B LAPHAM & WIFE,
G. T. SAUNDERS & WIFE,
C. N. HYDE & WIFE,
JACKSON, GOON & WIFE,
N McMILLAN,
G. C McCONNELL.

REMARKS.

Our readers know well that the RELIGIO PHILOSOPHICAL JOURNAL has often cautioned its readers against giving credence to assumed genuineness of spirit mediums, who have not been subjected to most rigged test conditions. We have repeatedly cautioned the use of our *seance room* to Mrs. Parry, for that purpose. She has as often said she would give such test seance, but *never fulfilled* her promise.

During the year last past she has been travelling with Mrs. Colby the lecturer.

A VOICE FROM AUBURN PRISON.

What God and the Angels Call For.

To Humane People Everywhere.

BY ALBERT PEACE

FRIENDS OF TRUTH AND CHILDREN OF LIGHT:—My very dear friend, Rev. J. H. Harter, (champion of Spiritualism in Auburn, N. Y.) has repeatedly offered to take my place for me, if they would let me go, that I might print my "Excursion to Heaven on the Music of the Spheres," or "An Revelation of the Principles of Spontaneous Education."

Can not others manifest as noble a spirit to aid me in a pecuniary way? I can not get my freedom by a word without the price. Can it can not otherwise be had without money to pay expenses, or to grease the pardoning machinery. My dear friends, Mr. Harter, is the only one who has sent me a contribution as yet. This is too bad. Who listens to the call of the angels? It must know what are truths and stirring thoughts my works contain, you would willingly give your all to see them in print that they may inspire millions yet unborn. I know that by a well conceived plan, I have produced the most scientific and captivating initiatory work for the promulgation of our sacred truths; and that the form of a semi-novel, which is a real Spiritualist's "Pilgrim's Progress." I believe that my spirit friends have enabled me to produce a work John Bunyan (in producing a living work) many spiritual degrees. It would compel Prof. Tyndall to taste at least one spiritual fact, and prevent that "the play of the forces are like the play of vitality itself."

God knows how I yearn to be free that I may print my books. Will you aid me—with the hope that I may reward you with a copy? God knows that I need a little money whether I get my freedom or not. My health is very poor, and God will bless you if you aid me soon. Send me the little you can. It will not be lost to the cause, or to God. Some noble individual will send me the $125, for which I would willingly labor hard that I might repay it one hundred fold. Do aid me what you can.

Those who wish to learn the simple mysteries of my great miseries, can send a P. O. stamp to Rev. J. H. Harter, Auburn, N. Y., for my circular.

Will the friends of freedom everywhere, write a "few cheering words" (with material aid) to me, and address me, Albert Peace, care of the Chaplain of the Prison, Auburn, N. Y., and encourage one who has suffered more than words can tell. Do aid me.

Hopefully yours,
ALBERT PEACE.

Auburn, N. Y.

REMARKS:—It often happens that angels visit those who are incarcerated in prisons, and inspire them with sublime truths. Poor unfortunately organized mortals pass through ordeals *terrible to contemplate*. How little we realize their sufferings.

This man has already served well on towards *twenty years*, under a life sentence, on the evidence of a poor frail woman and her pal, an official, who conspired with her to blackmail poor Peace.

It is said that he can, even now, be released on a writ of *habeas corpus*, on account of illegality in the records. But all this costs money. Without such material aid, Peace must remain in prison for life.

We hope those who have means will send the required amount. Humanity certainly demands so small a sacrifice.

Albert Peace was a talented editor of several newspapers, and respected by all who knew him, until the charge of rape was made against him. The tools of such women have, enslaved and brought sorrow to, many *stronger* men than Albert Peace, even the fabled Sampson will illustrate the danger that awaits the unguarded.

Even if it be admitted that the woman swore to the truth—that she yielded only through physical force, can it be doubted that she first inflamed his passions to that extent that reason was no longer his master; and has not nearly twenty years of incarceration been punishment enough?

Is the Devil Dead?

BRO. S. S. JONES:—It is about one year since I ordered the JOURNAL stopped, and to day I have received numbers 13 and 14 of my old friend, with a face and garb as familiar as when we reluctantly parted. I have glanced over its fair pages, which may be compared to a table laden, not with highly seasoned and unwholesome dainties, but with real substantial soul-food, with a small portion of aliment suited to vitiated appetites.

When I ordered the JOURNAL stopped, and my manuscript on file for publication returned, I can truthfully believe that I acted in accordance with my highest impressions, and for reasons not necessary to state here, I have done myself and our noble cause no injustice.

I learn from various sources that a goodly number of truly progressive minds, many of them readers of the good old JOURNAL, who are interested in my articles illustrative of my peculiar idea, and if you, Brother Jones, are not aware of this fact already, I will believe you will be as no very distant future.

I am more and more convinced of the fact that my mission, as a Modern Spiritualist, has a shell as hard to crack as that of Orthodoxy.

As the question is up, "IS THE DEVIL DEAD?" I will mention what appears to me to be another fact, and that is, that the Spiritualistic Devil (Satan) is "Sixty Seconds" almost as strongly shielded as is his Satanic Majesty of Orthodoxy.

In glancing over one of those articles in the JOURNAL, headed, "$750 Reward, Is the Devil Dead?" it seems to me that the author of those articles has undertaken a great task, but he seems to be making thorough work, and if he succeeds in completely analyzing the Orthodox "Devil," there may be some hope of establishing a complete dissection of this modified Spiritualistic Satanic personage.

"IS THE DEVIL DEAD?"

I desire to be informed whether this question has reference to a real personal Devil, or an imaginary one, that I may better judge whether to compete for the prize offered for the arrest of the Orthodox "Devil," or prepare for a raid on "Pluto." In the meantime, waiting for a reply, however, let me offer for the consideration of the readers of the JOURNAL the question: Is the character of disembodied intelligences, producing the Spiritual phenomena, to be judged of by the character of the manifestations as perceived by our sensuous perception; or by our intuitive knowledge of supernal laws governing spirit communion—which? I claim that by being governed by an intuitive sense of the spiritual world, we may arrive at far more correct conclusions, and place the Spiritualistic temple upon a more substantial basis than the one popularized by the priesthood of the first dispensation of Modern Spiritualism.

I shall endeavor to present arguments in the elucidation of my peculiar ideas by logical deductions drawn from facts—stubborn facts, as amply set forth in the "BRANCH AFTER GOD," by J. R. Francis, as being familiar to many of the readers of the JOURNAL, and the facts are rendered plain in the 6th article of, "Is the Devil Dead?"—In relation to the antagonistic forces in nature, and in the manifestations of mundane intelligences.

If these negative or opposing forces, and consequent inharmonious manifestations are the results of supernal law, have not angel ministrations, sent by the grand council of angels to govern and control the affairs of this lower world, M. Perfect right to favor negative and adverse manifestations, as developing processes in accordance with such supernal law, not only in nature, but in human and human jurisprudence? Are not the trials, tribulations and sufferings of every description, endured by mortals but the manifestations of divine or nature's laws, designed for the development of animated and intellectual forms and soul unfoldment? Is not the felicitous enjoyment of the soul dependent in a great measure upon the adverse experiences through which it has passed in earth life? In other words, is it not the overcoming of obstacles and difficulties that are instituted in accordance with divine law, that constitutes victory, and is not victory a principal source of felicitous enjoyment? If so, then, it is but a logical conclusion that angelic ministrations in obeyance of angelic law or command do lead the undeveloped of earth into "temptation" for the purpose of mind development, as "Jesus was led up of the spirits," for such purpose; and thus may our spirit "redeemer" suffer the penalty of a comparatively minor transgression to teach us how to avoid a more terrible penalty of a perfect retribution, which it takes years to avoid the fire by the experience of a slight burn. There are numerous modes of developing processes practiced by controlling intelligences of the supernal world, upon their wards, the object and aim of which is kept a profound secret by controlling spirits until the proper time, and then the revelations are made only through designated mediums whose mission is to communicate such revelation to the world. Truth and Justice are the most important revelations that effect great revolutions or changes.

D. G. MOSHER.

Mosherville, Mich.

Organization in Houston, Texas.

The Spiritualists have recently organized a Society in Houston, Texas, with Hon. Paul Bremond President.

Br. Bremond, President of the Houston and Texas Central Railway Co., writing us says:

"We have organized a Society here, and have some forty members; formed two circles, that meet twice a week, and have several mediums developed."

MRS. H. MORAN, whose efforts in behalf of Spiritualism, are always well received, will lecture at New Boston, Ill., on Jan. 14th, 15th and 16th; Dubuque, Iowa, on the 20th, 21st, 22nd, 23rd and 24th. She will receive calls to lecture in the vicinity of these cities or elsewhere.

A. M. BURNS of Manhattan, Ks., will visit any place within fifty miles of his home, to lecture or debate on questions connected with the Harmonial Philosophy, if he makes no charges. He would prefer visiting the rural districts.

HARMONIAL PHILOSOPHY

RELIGIO-PHILOSOPHICAL JOURNAL.

DEVOTED TO THE ARTS AND SCIENCES, LITERATURE, ROMANCE AND GENERAL REFORM.

Truth wears no mask, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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CORRESPONDENCE.

Pickings and Pencilings Along the Way.

BY J. M. PEEBLES.

ED. JOURNAL:—Leaving Philadelphia the last of November, Southward bound like the swallows, I gave a series of seven lectures in Sturgis upon travels, oriental religion, and Spiritualism. The church edifice was densely crowded each evening after the first, many church members attending the full course. I have a future engagement with this society of Spiritualists. Though the guest of the Hon. J. G. Vail during our stay in Sturgis, we called upon several old friends, among them Abram and Nellie Smith, both inspirational speakers. They ought to be out in the lecture field sowing the good seeds of the kingdom.

REV. KEASBURY'S DEATH.

Purchasing the New York *Herald* on the railway near Louisville, my eyes fell upon this paragraph:

"Rev. B. P. Keasbury, for 36 years a missionary at Singapore, fell dead recently in the midst of a sermon."

Were a Spiritual lecturer to fall dead while descoursing upon the proofs of immortality deducible from the ministry of spirits, it would be pronounced "a judgment of God." But this is what I wish to say, when Dr. Dunn and myself were making the tour "around the world," we went out to Mr. Keasbury's suburban residence in Singapore, Asia, richly enjoying his walk among the clove, cinnamon and spice trees, that dotted his lawns and gardens. He had a magnificent library. Conversing with him upon the characteristics of the Malays, he informed me that he had collected a large number of root-words found in our Indian dialect, corresponding with root-words found in the Malay language. It was another proof that the Malays and our Indians had a common origin.

CAPE TOWN, SOUTH AFRICA.

A late number of the *Cape Argus*, published in South Africa, contains a well written article upon Spiritualism, from the pen of Mr. Hutchinson. Here are two or three extracts:

"Every true Christian is a Spiritualist. Had I time and space I could quote Scripture to prove my case. I will only quote two proofs. Acts, ch. 1, v. 10: 'And while they looked steadfast toward heaven as He went up, behold two men (not angels) stood by them in white apparel, which also said, ye men of Galilee, why stand ye gazing up into heaven? This same man Jesus which is taken up from you into heaven, shall so come in like manner as you have seen Him go into heaven.'

"Again, Acts, xxi ch., 4th v.: 'And finding disciples we tarried there several days, who said to Paul, through the *Spirit*, that he should not go up to Jerusalem.'

"Again, Acts, xxiii. 'For the Sadducees say there is no resurrection, neither angel nor *spirit*, but the Pharisees confess both. And there arose a great cry, and the scribes that were of the Pharisees part, arose and strove, saying, We find no evil in this man; but if a *spirit* or an angel has spoken to him, let us not fight against God.' Whilst on earth mortals are as much a spirit as they ever will be; only for the present we are imprisoned in a material case, called the body. When dissolution takes place the *spirit* is freed, and under certain psychological conditions I most firmly believe and know that they can communicate to those on earth by various means."

This Cape Town *Argus* contains also the following:

"Referring to the late accident at the races, I beg to inform you that at a seance held on the 6th September, an intelligence controlled a writing and speaking medium, told us he had come to warn a friend of his, a jockey, who was going to ride at the races on the 29th September, that he must not ride, as he would get hurt; that he must not drink, and a lot more, which appeared very strange to us. He could not give the proper address, but we were to try and find him out to warn him.

"I made a note of the strange statement, and mentioned it to several of my friends. There were seven persons present. I have the original paper it was written on. A gentleman connected with the press, who was aware of the facts, on seeing me at the races, mentioned that the warning predicted had occurred to the jockey."

"To investigate Spiritualism in a scientific manner, the investigator must have a knowledge of acoustics, optics, electricity, galvanism, animal and mineral magnetism, healing, in fact a knowledge of all physical and metaphysical sciences."

SOUTHERN GREEN.

Cotton is the life-blood of the South. Traversing the streets of this interesting city, everything bears the marks of thrift; and yet the cry of "hard times" is constantly heard. The cotton-yards are full of bales awaiting shipment. Would it not be better for these Southerner, if they had more less bread-stuffs, more grass and fruits, and less cotton? It would certainly secure greater self-dependence. Most of the vegetables and fruits, being shipped from the North. A pineapple costs five cents—a fine orange considerably less.

Though there are many excellent Spiritualists residing in Memphis—sons of infidelous and skeptical parents—yet, taken as a whole, the condition of souls the burden of public thought has hardly full of failing upon a few liberal and heroic souls. Dr. Mc. Millen impressed, so the spirits say, were me to visit Memphis. The field cultivated by the Doctor's skilful hand, is very fertile. Our labors concluded by the leading Spiritualists, we have proved in every sense of the word a success.

REV. SAMUEL WATSON, D. D.

This exponent of the Spiritual philosophy and editor of the *Spiritual Magazine*, kindly reminds me socially of a valued friend over the water—a quiet scholarly English gentleman! For thirty-seven years Dr. Watson was a Methodist clergyman; and for nearly the same length of time he has been a resident of Memphis, having the confidence of the entire community. During this time he was a while President of the Tennessee Female College—was ten years editor of the "Methodist Christian Advocate," and "Traveling Elder as often and long as the Methodist discipline would permit. The Methodist clergy continue to visit him, listening to elucidations of the Spiritual phenomena, and the divine principles of a broad liberal Christian Spiritualism. Some of these are believers in Spiritualism; and what is more, they would preach it openly, if they could so afford financially! If gold is God, "public opinion" is a merciless tyrant. A guest of the Doctor's during December, I shall not soon forget his hospitality, nor the many personal kindnesses bestowed upon me and the excellent family. Mrs. Watson, though a believer with her husband in the present ministry of spirits, continues to be the organist in the Central Methodist Church. Executive Spiritualism and the Christianity of the New Testament are in perfect accord.

MRS. ANNIE C. T. HAWKS.

This lady whose name stands at the head of the "Inner Life Department" of the *Spiritual Magazine*, bears the same relation to it that Mrs. Conant did to the BANNER OF LIGHT. Mrs. Hawks, formerly Mrs. Young, is well-known in Texas and the other Southern States, as an excellent medium, speaking in the semi trance and inspirational state. She is also clairvoyant, clairaudient, and prophetic, giving at times really wonderful tests. It is a matter of regret that her nervous system is so sensitive, her organism so frail, her health so feeble.

Miss Clara Robinson retains her mediumship gifts, convincing the doubting and the skeptical of a future conscious existence beyond the grave.

MRS. T. W. MILLER.

It seems a marked purpose of the Spirit-world just now to present before us the materialized forms of the departed. But the term "spirit-materialization" is too vague, too inexact, to apply to this form of manifestation. Spirits do not materialize. Essential spirits can no more become matter than cause can become effect. Unseen intelligences, versed in spirit-science, have the power to collect and use the aura, of mediums, the emanations of individuals and the elements of the atmosphere, manipulating and moulding the same into shapes, forms, and the shining garments of immortals, in which spirits appear. As it is the glove of the gloved hand that we see, so it is the combined elements of the spirit that our eyes behold. And then again, there is no doubt but that it is "the double" of the medium that is first seen. The spirits of certain mediums occasionally leave their bodies for a time, I have the fullest proof.

Mrs Miller is an excellent medium for slate-writing and the phenomena of materialization. These phenomena, so common here, require no minute description. I will however mention this test condition that I applied to Mrs. Miller in the presence of Mr. Hartman and Mr. Watson. The medium had taken her seat in the cabinet, the slates cleansed. Her hands, her limbs were rigid and cold. While she was in this state I took from my pocket a small thread silk handkerchief, putting it around her neck, tied it in hard knots behind, and then tied the same to the back of the chair. The curtain of the cabinet was then dropped, and yet, before I had got off from the platform a spirit form clothed in white, stepped out in full sight. Dr. Watson saw it—we all saw it!

SPIRITS BY STARLIGHT.

Conversing about Mrs. Miller's mediumship with Dr. Watson, he assured me that neither a house, nor a cabinet were absolutely necessary to see the manifestations attending this Memphian medium!

What do you mean, Doctor?

"I mean that these spirits may be seen out in the fields by moonlight or starlight."

Have you witnessed anything of the kind?

"I have, several times."

Can such a privilege be granted me?

"Most certainly; if the medium's delicate health will permit of such a nightly excursion during this dark moonless time."

The evening and the hour were agreed upon. At the appointed time we were treading streets leading towards the outskirts of the city. Now we pass a house (with a fence) travel a few yards, and are in an open lot or common. There are five of us present, Mr. and Mrs. Miller, Dr. Watson, Mr. Hartman, and myself. We halt; keep silent! Mrs. Miller is partially entranced. Now she is clairaudient. The spirits will not let us stand alone on these lots and remain quiet. We obey. It is clear, and the stars are shining bright. We can see Mrs. Miller distinctly, her partaking will invisible intelligencies. She kneels and prays. Rising we see by her side a spirit form clad in white. And now there is another, and yet a third, still another appears, a soldier, seemingly dressed in a dark greyish suit. But the medium is entranced and falls to the ground. We lift her up. In the half rigid trance state she can not stand. Her husband rubs her hands, her arms and cheekbones to bring her consciousness normal, we hear them by the same invisible way, not doubting that our friendships saw as they said; warning angels by the wayside and ghostly figures in grave yards.

FIRE FROM HEAVEN.

Spirit-lights or fiery-light have been given at seances, and are witnessed by crowds by clairvoyants. Such phenomena are as ancient as the records of the Old and New Testament. In connection with the "burning bush" that remained unscorched, Moses saw a "flame of fire." The patriarch Abraham saw "a smoking furnace and a lamp of fire." A "pillar of fire" guided the Israelites out of Egypt; and "cloven tongues like as of fire" sat upon the Apostles. So while Dr. Watson, myself and others were out in the open, we saw distinct spirit-lights in Memphis with Mrs. Miller, awaiting the reappearance of more spirits, there appeared suddenly a flash, or flame of fire above the medium's head, falling to the earth, kindled into a blaze the twigs, grass and leaves, partially fading, then brightening up, and lasting I should judge some two or three minutes. And so modern spirit manifestations continue to parallel the ancient.

LIVINGSTON, THE MEDIUM IMPOSTOR.

Many and hearty were the thanks you received from Southern Spiritualists for the editorial warning against the strolling "tramp," Livingston. Dr. Wolcott taking the chart from you and the *Spiritual Scientist* of Boston, put the Memphian citizens on their guard; and yet, a crowd rushed to his seance on Sunday evening, hoping to see, as advertised, their "materialized spirit friends" walk out in front of the foot-lights and the messages of identification. It was, of course, a failure and a fraud. The people left the theatre provoked, disgusted, while Livingston, as is his custom, left the city the same night. He played a similar trick in New Orleans, leaving upon the "heels of a mob." He is reported to pass under different names. To Mr. Bond, South, a book and news dealer on St. Charles Street, New Orleans, he confessed himself a "slight-of hand performer," with the aim in view of "money." Many Spiritualists who half starve genuine mediums at home, have a dollar sometimes to pay out to a tramp, a trickster, or a humbug seance. Another Dowie, Jr., is fleecing people. The "Jews require a sign," said the Apostle, "but the Greeks seek after wisdom." Americans has more Jews than Greeks.

DR MC FALL, NASHVILLE.

Occultism, Voudoolsm, angelology, demonology, black magic and white, are nothing more nor less than experiments of spirit in the manifold phases of manifestation, modified by temperament and nationality. While in Memphis we had the pleasure of meeting Dr. McFall, formerly a medical practitioner as well as Representative and Senator in the Tennessee Legislature. Dr. McFall, a Presbyterian from childhood, has been devoting several years of close study to the sunnyside and shadyside of mediumship, and to the uses and abuses of spirit-manifestations. This subject, though deep as thought, and broad as the universe of mind, is one that ignorantness specially delights to dabble in, but which requires years of mystery to be exciting. Often it becomes, a mania, and wrecks are the result. Dr. McFall, with a committee of gentlemen, is devoting his time to the science of spirit-intercourse, and the best method of conducting seances. There can be no more beautiful field of research.

JAMES BURNS OF LONDON.

Keenly do I feel, and quickly do I sympathize with those, who martyr like, toil for the spiritual enlightenment of humanity. Of this class is James Burns. It is fashionable with the purse-proud of the nineteenth century to starve men while living and praise them when dead. These lines from Mr. Burns' *Medium and Daybreak*, tell volumes:

"The spirits wasted me, and they took me. They have loaded me well, and the best and worst of us can only run the race of life once. be it long or short, or be it with a light or heavy. During these years I have had many things to allure me from the spiritual work, —the special work which I am now endeavoring to perform. The cup was filled to me by invisible hands, and I must drink. My family are able to do for themselves, and can not derive much benefit from my labors, attached to the meagre fortunes of spiritual apostle.

"Two more years such as the last two have been, and it is all over with me, unless some unforeseen paroxysm cuts affairs short before that time elapses. I speak very bitterly as I write these lines, but thank God, I can write them. Death is no longer to me a terror; life, as it has been these last two years, is the most fearful alternative. 'Whosoever shall lose his life shall preserve it.'"

HENRY C. WRIGHT.

When the risen and loved in heaven come to us masked, the outward has dedicated charms. Earnestly writing a few evenings since in a room where another party was holding a seance, a clairvoyant at the table said, "I see a noble, yet eccentric old man by you. He points to a scroll with writing upon it. I can read it: 'Wright without sin, I have failed to write, or in some way assure you of his presence and his love.'" Could it have been any other than Henry C. Wright, to whom I dedicated charms, the volume of mine, entitled, 'Jesus, Myth, Man or God?' I should like to see these favorite lines of Henry C. Wright in the RELIGIO-PHILOSOPHICAL JOURNAL:

Strong is that man, he only strong,
To whose well-ordered will belong,
For service and delight,
All powers that lie in the face of wrong,
Establish Right.

And great is he, and *only* he,
Who, from his tyrant passions free,
(Forbidden fruit unforbidden,)
Hath power upon himself to be
By himself chosen.

If such a man there be, I know

Beneath the sun and moon he fare,
He doth not fare alone;
He goeth gladly with cohorts power,
The monarch of his manful hours,
Whose mind's his throne!

He owes no homage to the sun,
There's nothing he need seek or shun;
All things are his by right;
He is his own posterity—
His future he makes out of his life—
His soul's his light!

New Orleans, La.

SPIRIT PHOTOGRAPHY.

Results of Investigation in Cincinnati.

BOSTON JOURNAL:—"We came, we saw, we conquered," might with propriety have been the triumphant exclamation of the friends who have stood faithful to Mr. Jay J. Hartman, amid all the abuse and vituperation, that has been heaped upon him by the leading newspapers in Cincinnati during the past three months.

I never witnessed a more complete demonstration of the claims of spirit mediumship, than that given by Mr. Hartman, "spirit photographer," Dec. 25th, at the gallery of Mr. V. Outter, No. 88 West Fourth Street, Cincinnati. The facts are the following: Mr. Jay J. Hartman has been giving sittings for spirit photographs for the past four months, at the gallery of T. Teople, No. 100 West Fourth street. The results obtained by Mr. Hartman were truly startling. The fode of Spiritualism soon began the usual method to manipulate the plate, since Mr. Moreland, a skeptic, accompanying him to watch the preparation of the plate. Hartman now seemed so much under "influence," as to be almost unconscious of what he was doing. Calling two gentlemen to place their hands on the camera with his, the third plate was exposed; no result. Affairs looked gloomy for Hartman and his hopeful friends.

Mr. Outter was directed to furnish another plate. The fourth plate was soon brought in the "holder" and handed to Mr. Hartman. Dr. Morrow was then chosen as the sitter. A third person was called to assist in holding hands on the camera, and the plate was exposed amid breathless silence. The medium was visibly agitated. After a longer exposure than usual, the camera was covered and Outter and Moreland retired to develope the picture. The suspense at this point of the investigation was painful. It was broken suddenly by a profane ejaculation from Outter, and the exclamation from Moreland of a result; a result! Enemies were astounded, friends could hardly believe the good news. Skeptics and believers alike crowded around Outter, who held the glass plate up to the light and then clearly defined, partly covering the head and body of Dr. Morrow, was the beautiful face of a young lady. The photographers were "dazed," confounded, "dead beat," and gazed into each other's blank amazement.

Outter swore roundly that he "didn't do it," and Moreland confirmed the averment, "It was one of my own plates and I know that there was nothing on the plate, when I brought it to the camera," said Outter. "Hartman, the medium had not touched the plate or entered the dark room during the entire process of producing the result. The plate had never left Outter's fingers after it came from the camera, and while it was being developed in the dark room.

While both skeptics and Spiritualists were equally astonished, the force of "facts" prevailed and not a hasch or ungentlemanly word was said during this great and conclusive test.

Whence came the image of the young lady's face in this picture? If it is not a "spirit picture," what is it? Here, we have, I think, clearly proved, the operation of a force, producing results contrary to all of the known laws of the "chemistry of light," a force operating for the accomplishment of a purpose, a force indicating a directing intelligence, vastly superior to the "experts" who utterly failed to suppress its manifestation. Is there nothing in all this worth the serious attention of the Scientists?

The following certificate was signed and presented to Mr. Hartman, all agreeing that he was justly entitled to this public recognition:

"We, the undersigned, having taken part in the public investigation of 'Spirit Photography' given by Mr. Jay J. Hartman, do hereby certify that we have closely examined, and watched the manipulations of our own marked plates through all the various workings and out of the dark room, and have been unable to discover any sign of fraud or trickery—in the part of Mr. Jay J. Hartman. And we further certify that during the last sitting, when the result was obtained, Mr. Jay J. Hartman did not handle the plate nor enter the dark room at any time.

"J. Slatter, C. H. Morhman, V. Outter, J. P. Weckman, F. T. Moreland, T. Teople (all practical photographers), R. Bonnell, W. Warrington, Joseph Kinney, Benjamin R. Hopkins, E Hopkins, Wm. Bullitts, James H. Gepper, D. V. Morrow, M. D. and Robert Leslie."

Mr. Murhman demurred to the first part of the certificate, not that he did discovered fraud, but that he was not in the dark room when the result was obtained, but cheerfully signed as to the last clause, and with the balance of signatures. "There's the fact, who can explain it?"

Mr. Hartman I think will soon give another public investigation, that will demonstrate beyond the "shadow of a doubt" the reality of "Spirit Photography."

ONE OF THE CONVERTED.

Cincinnati, Ohio.

CHRISTIAN SPIRITUALISM.

One Hundred Reasons Why I Am a Christian Spiritualist.

BY CYRUS JEFFRIES.

21st. I am a Christian Spiritualist, because I believe we will be like Christ, resurrected into Paradise at death, and like Him be able to appear to our friends in a few days thereafter; from the Spirit-world, for Christ is able to raise us up the third day. "For He will revive us; in the third day he will raise us up, and we shall live in his sight."—Hos. 6:2.

22nd. I am a Christian Spiritualist, because I believe that the dead are now everywhere being raised, and that many of the spirit bodies of the dead, just like Christ, are visible appearing to their friends, which proves that the resurrection has come, as the word declares. "For since by man came death, by man came also the resurrection of the dead."—1st Cor. 15:21.

23rd. I am a Christian Spiritualist, because I believe that Christ when he was put to death was quickened by the spirit, and went and preached his gospel to the spirits in prison, or paradise, sometimes called the graves or hades, which is the Spirit-world, where Christ freed the captives, opened the prison doors, and set at liberty the world of spirits; who are thereby enabled to return to earth, for the comfort, blessing and happiness of man. "For Christ being put to death in the flesh, but quickened by the spirit; by which also he went and preached unto the spirits in prison."—1st Peter 3:18-19.

24th. I am a Christian Spiritualist, because I believe that Christ on his resurrection into the Spirit-world or Paradise, that he liberated the spiritual hosts, so that many spiritual bodies came out of the graves or hades, the world of spirits, and appeared in Jerusalem, unto the people, just as materialized spirits are appearing unto the people in this day. Christ having opened up a new and living way, by which his people are able to hold happy communication with the people of the Spirit-world. "For the graves were opened, and many bodies of the saints which slept arose and came out of the graves after his resurrection, and went into the holy city, and appeared unto many."—Matt. 27:52-53.

25th. I am a Christian Spiritualist because I believe that the gospel of Christ is preached to the spirits in the Spirit-world, that all who have not heard the true gospel, with all its wonder working and miraculous powers in this world, may hear it there and be saved, and be judged according to men in the flesh. "For this cause was the Gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit."—1st Peter 4:6.

26th. I am a Christian Spiritualist, because I believe that good spirits, after the death of their bodies, can appear on earth, and like Christ, talk with the living, and hold communication with their friends, the same as Christ did when he appeared to his disciples; for He could appear and disappear at pleasure. "This is now the third time that Jesus showed himself to his disciples, after that he was risen from the dead."—John 21:14.

27th. I am a Christian Spiritualist, because I believe that angels and good spirits are around us, ever ready and willing to hold communication with us; as the spirits of those good men, Moses and Elias, held communication with Jesus, Peter, James and John. "And behold there appeared unto them Moses and Elias talking with him."—Matt. 17:3.

28th. I am a Christian Spiritualist, because I believe that all the angels are ministering spirits, sent by God Himself, to minister to the children of men, for their salvation. "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation."—Heb. 1:14.

29th. I am a Christian Spiritualist, because I believe that those holy spirits, are ever crowding around us, for our own safety and our good; as seen in the case of the prophet Elisha, when the wicked hosts of Syria surrounded him and his affrighted servant on the mountain; and he said to the fearful young man,—Fear not, for they that be with us are more than they that be with them. "And Elisha prayed and said, Lord, I pray thee, open his eyes, that he may see. And the Lord opened the eyes of the young man, and he saw, and behold, the mountain was full of horses and chariots of fire round about Elisha."—2nd Kings 6:17.

30th. I am a Christian Spiritualist, because I believe that the most illustrious spirits of the Spirit-world, even the angel of the Lord, with his heavenly band of holy spirits, encamp around about the believers in Christ. "For the angel of the Lord encampeth around about them that fear him, and he delivereth them."—Psalm 34:7.

31st. I am a Christian Spiritualist, because I believe that all who believe and obey the commandments of Christ, are at once brought into connection and association with an innumerable host of holy angels, and with the spirits of just men made perfect, who will ever love and protect us from evil. "For ye are come unto Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels. To the general assembly and church of the first born, which are written in heaven, and to God the judge of all, and to the spirits of just men made perfect."—Heb. 12:22-23.

32nd. I am a Christian Spiritualist, because I believe that good spirits and angels are always hovering near us, ever prompting us to good actions, and rejoicing over us, when we repent and turn to God. "Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth."—Luke 15:10.

33rd. I am a Christian Spiritualist, because I believe that there are bad spirits, who are ever tempting and prompting sinful men and women to bad actions; and some times that they so infest men, that many evil spirits will possess one person, even a whole legion of evil spirits have been cast out of one man, and Christ declares: "When the unclean spirit is gone out of a man, he walketh through dry places, seeking rest and findeth none. Then he saith, I will return unto my house from whence I came out; and when he is come, he findeth it empty, swept and garnished. Then goeth he, and taketh with him seven other spirits, more wicked than himself, and they enter in and dwell there, and the last end of that man is worse than the first."—Matthew 12:43-44-45.

34th. I am a Christian Spiritualist, because I believe that evil spirits are the spirits of bad men and women, who have died or left the body, and who love to afflict disease and punish the children of men; because these spirits when living in the body on earth, hated good and loved evil; and are therefore full of malevolence toward mankind, afflicting them with all kinds of maladies, both of body and mind. But Christ by his gospel has made all evil spirits, or devils subject to his ministers and believers, as the seventy disciples declared. "Notwithstanding, in this rejoice not, that the spirits are subject unto you, but rather rejoice, because your names are written in heaven."—Luke 10:20.

35th. I am a Christian Spiritualist, because I believe that Christ has given his people power over all bad spirits and over all their evils. "Then he called his twelve disciples together, and gave them power and authority over all devils and to cure diseases."—Luke 9:1.

36th. I am a Christian Spiritualist, because I believe that angels are the spirits of good men, who once lived on earth, and therefore love our race, as well as know and pity our frailties, and some of the greatest angels have informed us, that they were once men. "And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things. Then said he unto me, see thou do it not, for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book, worship God."—Rev 22:9.

37th. I am a Christian Spiritualist, because I believe that the angels are all our friends and love to be around us, because they were once men and women like ourselves, and where ever they have appeared to mankind they have come as men, even Gabriel the great archangel was a man. "Yea, while I was speaking and praying, the man Gabriel, whom I had seen in the vision at the beginning, being caused to fly swiftly, touched me about the time of the evening oblation."—Dan. 9:21.

38th. I am a Christian Spiritualist, because I believe there are good and bad spirits every where around us; the bad spirits inducing us to evil, and the good spirits inducing us to righteousness; and that we should therefore try the spirits, by the rule laid down in the Scriptures, that we may always know and follow the injunctions of the good spirits and shun the wiles and temptations of the evil ones. "Beloved, believe not every spirit, but try the spirits whether they be of God, because many false prophets are gone out into the world. Hereby know ye the spirit of God. Every spirit that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God, and this is that spirit of antichrist, whereof ye have heard that it should come, and even now already is in the world."—1st John 4:1.

39th. I am a Christian Spiritualist, because I believe that Christian Spiritualism meets the very same opposition and persecution in this day, that the gospel did in Christ's day; and is therefore the truth, because it stands squarely opposed to falsehood to the world and to materialism; even the world says the spiritual man is mad. "The days of visitation are come the days of recompense are come, Israel shall know it; the prophet is a fool, the spiritual man is mad, for the multitude of thine iniquity, and the great hatred."—Hos. 9:7.

40th. I am a Christian Spiritualist, because I believe that its philosophy teaches all that Christ commanded, and it is therefore the true religion for mankind. "Teaching them to observe all things whatsoever I commanded you."—Matt. 28:20.

41st. I am a Christian Spiritualist, because I believe that every command that Christ gave should be obeyed, and that every commandment has blessings and benefits for all who will believe and obey them. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."—Rev 22:14.

42nd. I am a Christian Spiritualist, because I believe there is but one true and ever living Great Spirit, who is the Father and owner of all the spirits in the Universe, and who is the designer and author of all worlds and the Creator of all things therein, the one All-wise and only God. "And Jesus answered him, the first of all the commandments is, Hear, O Israel, The Lord our God is one Lord."—Mark 12:29.

43rd. I am a Christian Spiritualist, because I believe that the Spirit-world is a Universe of advancement and progression; that the good spirits are ever on the march of improvement and development, ever rising from the lower to the higher spheres, or from mansion to mansion, and from one degree of knowledge and love to another, through all the ages of eternity. "In my Fathers' house are many mansions, if it were not so I would have told you. I go to prepare a place for you."—John 14:2.

Mount Union, Huntingdon Co., Pa.

(Continued next week.)

E. V. After Dr. Sanford Again!

Bro. Jones:—I see by E. V. Wilson's paper of Nov. 20th, that he is after me again. I suppose he has taken my advice, and presumes that it is for the good of the cause. Bro. Wilson says, "Smash the ring, let there be no pope in Spiritualism!" and after calling "Bailey, Barnes, Wilcox" and myself howlers, in the columns of "certain papers," tries to sustain what "A Camper" said in his paper in regard to his statements in reference to the Dubuque Camp Meeting, by boldly asserting, "We (him and "Camper" I suppose) are prepared to prove the statements true in every respect." I suppose he depends for his proof upon the "ring," who assumed to run the concern, and put Bro. Chandler and myself in the shade, and are chagrined at their failure, and try to lay the fault at my door, and seemed determined at all hazards, to keep it there, and they may do it, if false statements can avail anything. I think "what hurts" is that with all of their efforts, they signally failed in roping me into the "social freedom ring." And if the truth could be known, and the facts plainly be brought to light, Bro. Wilson's article on "Pure Spiritualism," would not help the matter much. As it is, Bro. W. can but see that the "ring" is being effectually broken and "Pure Spiritualism" unadulterated with the social freedom filthiness, is becoming the watchword of nine-tenths of the professed Spiritualists throughout the land, and, unless he himself soon returns to the platform which he once professed to occupy, he may find that he is a failure.

He winds up his article by saying, "We did give Sanford the cold shoulder, but not until we proved him false-hearted to us; for we found this man in a small hotel in Iowa City, Sept. 30th, and Oct. 1st and 2nd, 1873, and took him to the State Convention, the 4th, 5th and 6th of Oct., paying his expenses, and getting him the place of State Missionary." "And from the day we paid his expenses to Des Moines and back to his house, he has been good to our face and our enemy behind our back."

Now, the facts in reference to his bearing my expenses, etc., etc., in the above statement, if Bro. Wilson will just sharpen his memory a little, he will positively remember to be as follows. He met me at my house, requested me to go to the Convention, offered to pay my expenses both ways. I did not accept his proposal, and from the fact, apparently, that I did not positively agree to go, he did not give nor offer to give me the money to pay my fare to the Convention, but paid his own fare from Iowa City to Des Moines, which at that time was ($4.50) four dollars and fifty cents, and went to Des Moines before I did. I afterwards went to the Convention and met him there. He used his influence in obtaining for me the position of State Missionary, for which I have ever felt grateful to him. At the close of the Convention, he very generously and in a cordial, friendly manner gave me five dollars. Nothing was said as to what it was for, but I accepted it as a present from a generous friend understanding, from what he had said before leaving my house, that he meant it to apply towards paying my expenses. He did in this way pay just fifty cents over one half of my railroad fare, to say nothing about my other expenses upon the trip, which would reduce the amount he paid to very much less than half of my expenses, instead of the whole.

In regard to the last of the statement as above quoted: The person who says that I ever said ought disparagingly of E. V. Wilson, before he gave me the "cold shoulder" at Dubuque, simply tells a positive untruth. When ever I have heard such expressions as "Blatant old egotist," and the like, I have frequently said, that I wished that I had one half of the self-reliance and egotism which he seemed to have. I obtained a copy of his paper, and carried it in my pocket wrapped in another to preserve it, until it was literally worn out. I offered it side by side with the Journal, but at the price subscribers preferred the Journal, and I could send him only one or two subscribers. I suppose he thought I was his enemy because I did not drop you when he did, and without any personal cause, repudiate and abuse you.

I was sorry for the disaffection between you, but could not see it my duty to array myself against either of you, for you both had treated me with personal courtesey, and it was hard for me to decide from your personal treatment of me, which was most at fault. I still felt friendly towards you both, and acted so far as I could impartially, in accordance with my feelings in the matter, and did not know until I met E. V. at Dubuque, but that he felt as friendly towards me as you ever seemed to be. But if he continues his aspersions towards me for fifteen or twenty times more, I shall begin to see where he stands in relation to me, and I shall treat him as he deserves, by letting him show himself, and as much of himself, as he may please and let the people judge. Where we are both known, I believe I am too well respected to be injured by anything he may say against me.

Again he says (let there be no pope), "we advise Sanford to marry again," "tend stable for awhile," etc., "and go back into the church where he belongs." I will say, if I was to marry, that I never have, nor do not intend to marry upon the "Social Freedom" plan, nor have I, nor do I ever intend to practice social freedom, as a certain traveling public lecturer of his and my acquaintance, is said to have done, while lecturing in Marion, Center Point and Marysville, Iowa. As to my "tending stable" I do not know that it is a dishonorable calling, at least I did not think so when told that E. V. Wilson, not many years ago, did so in Chicago.

As to my belonging to the church, I do not see why he thinks so, unless it be because I advocate a pure religion, clear from the sickening impurities of social freedom, which the Church claims to abhor, as the worst of sins. I shall not go back to the Church at his bidding, while Spiritualism advocates and proves a better religion than he, if we may judge from his writings, practices. I like pure Spiritualism, and shall to the best of my ability, try to preach and practice it, and leave myself and it in the hands of the people as judges, and if impure persons judge me to be impure, I shall try to give no one grounds in fact, upon which to base such an opinion.

Yours for the Truth,
Dr. C. P. Sanford.

Iowa City, Iowa.

THE SPHERES.

The Distinct Belts of the Spirit-World How Tribes and Wise Men Consort Together—Mysteries Explained.

We present to-day an article by "Oakland" regarding worlds, life and their mysteries. It is as follows:

PAPER NO. 6.

In the continuation of our subject, we will speak of the seven distinct belts of Spirit-worlds that surround our planet, which are divided into fifteen distinct divisions each. The magnetic condition of each is such that an occupant of the lower belts can no more rise to the one above than we can rise from this earth to them while yet in the physical form. Each main belt or world, also each division, is again possessed of magnetic conditions that are in harmony with some spiritual conditions of the earth. Hence, a spirit of the earth, when freed from the physical body, is attracted to that division of the Spirit-world which is in harmony with it. We thus see that perfect harmony is established throughout all the spirit spheres, whether it be the highest Heaven, or in the lowest Hell, and that by philosophical laws with inevitable results. We find it to be a fact, as the above would tend to teach us, that the Heaven and Hell of Spirit-life are not composed of all nations and tribes in two great families in a condition of bliss and woe, to remain in that fixed condition through the eternity of years; but this vast eternal Spirit-world is filling up with each nation and tribe of earth, drawn by the law of attraction to spheres that are in harmony with their earth's spirit condition.

INDIANS IN SPIRIT LAND.

Here we find Indians not only occupying a division, but tribes of Indians still as distinct as when upon the earth. We find, also, that Egyptians, Hindoos, Africans, Chinese, Germans, French, English, and Americans all in great grand divisions suited to their harmonious necessities. Inhabitants of certain belts or worlds being of the same degree of purity, consequently possessing certain qualities of density, are more or less attracted to each other, and do visit from time to time. Hence, we find assembled in the heavenly spheres such men as Socrates, Plato, Martin Luther, Wesley, Humboldt, Theodore Parker, Washington, Lincoln, Paine, Channing, Dr. Chalmers and Confucius acting in concord for the advancement and happiness of all in this material and its spiritual planet. Again, while no spirit can rise above a sphere according to its spiritual and magnetic purity, all spirits are held by the magnetic chord of earth condition, and can return from any sphere at will to the scenes and relationships of Earth-life, and mingling the aura of their Spirit-life with those of earth who are in harmony with them, can influence them for good or ill, and thus do become demons of evil or guardian angels from the realms above.

SPIRITS HAVE COLOR.

As we have briefly alluded to the specific gravity of the spirit body, it is also important to mention that it has color, according to its moral or spiritual condition; that the color permeates the aura that is thrown off from every soul, and though not visible to our physical eye, is none the less a fact, thoroughly impregnating the atmosphere that surrounds each human being, and becomes the atmosphere and light or darkness of spirit existence. When we say a wicked man is "black as the Devil," we assert not only a moral simile, but a physiological fact, for a wicked man's soul is black, and he is a devil. In other words, he is a tormentor of the human family. Again, when we say "she is pure as an angel," we imply brightness, transparency and light—hence a physiological truth.

A QUESTION OF CONGENIALITY.

How often do we find ourselves in the company of persons whose presence is so repulsive that we rejoice when relieved; and yet can give no good reason for our sensitiveness. Again, we form the closest of attachments with persons apparently wholly opposite to ourselves. Sit in a room with a cross, surly stranger, you do not care for him, but in ten minutes you feel as though you would like to kick him before you leave. The fact is, that man's aura has enveloped you like a chilling fog, and made you mad like himself. On the contrary, you fall into the company of a genial soul in whom you have no interest, neither care to have, yet a half hour in his presence, and almost inevitably you make his acquaintance and are friends for life. His aura had also encircled you, and unconsciously the harmony of soul with soul has made you, as it were, one. These conditions affect us all more or less while here in the physical, but become absolute when freed from it.

THE LAW OF ATTRACTION.

As the law of attraction, draws souls of kindred, moral or spiritual condition to one division of the sphere, and as in the Spirit-world the aura of souls creates the light, or darkness of the spheres, we see that those who are wholly wicked will, as the Bible says, "Go away into utter darkness," and also realize the passage when it says, "They need not the light of the sun, or the moon, for the Lord God shall be the light thereof." That will be in the seventh heaven where none dwell, but those who in their progression through all spheres, have cleansed their souls of all the defilements of earth, and in the purity of the perfect heaven, live in the presence of Jesus Christ whose brightness of soul is so dazzling, that spirits of the lower spheres can not look upon him. In continuation of this subject in our next, we shall enter upon a description of the characters occupying each sphere, and in brief their condition, duties, and hopes, and the possibilities of the human soul.

Oakland.

DOUBLE LIFE.

Strange Story of a Woman with Two Individualities and as Many Husbands.

[From the New York Mercury.]

Among the passengers by the steamer for Liverpool, on yesterday, was a lady whose history is certainly one of the most remarkable, if not the most incredible on record. It is thus related:

Some years since a ship-carpenter, at Sunderland, Eng., turned lecturer. His name was Anthony J. Oliver, and the subject of his lecture was mesmerism. He was a great reader, and an extraordinary mesmeric operator, and when he made his first appearance in public, his manifestations of the odylic force astonished his audiences. His progress through the towns of the north of England was one continued harvest of shekels Old and young of both sexes—doctors, lawyers, clergymen, and scientists—went to scoff at, but were spell-bound by his mesmeric power. Among others in Newcastle, Miss Jennie Robson was a profound admirer of Mr. Oliver. So great was his influence over her, that by the force of his will he could, at the distance of a mile, or over, induce the mesmeric sleep, and compel her to proceed to him. This extraordinary fact was demonstrated in the presence of a committee of scientific experts, when collusion was out of the question. On one of these occasions she climbed a garden wall seven feet in height, and fell head-foremost to the ground. She was taken up senseless, and medical attendance was summoned, but in vain. She lay for six weeks in a condition bordering upon death. Just here it may be well to digress for a moment. Mr. Oliver afterward studied medicine in the Newcastle College of Medicine. After the war ended in these United States, he, with a number of his English friends, settled in Virginia. Every newspaper reader remembers his tragic end. He betrayed an aristocratic Virginian's daughter, and her father shot Oliver in cold blood. When Miss Robson returned to her consciousness she was blind and deaf, and she continued so for five or six weeks. The sense of hearing returned suddenly, but sight returned more gradually, but in the end perfectly. The most extraordinary feature of the case, however, was the fact that she had lost all recollection of her former life. She did not know a letter of the alphabet, and she could not play an air on the piano-forte. Her father and mother were strangers to her. Her pet dog was angrily thrust away. She was ignorant of the use of knives and forks. She was simply a new-born infant with this difference, that she could acquire knowledge rapidly. Her education was commenced anew. Arithmetic, history, geography, French, and music were eagerly studied, and a new circle of friends was gradually formed. Here, again, there was an abnormal fastidiousness. The friends of her former self were distasteful, and a young gentleman who had loved her, and whom she had treated with cruel ridicule, suddenly became her prime favorite. It soon became known that Mr. George Henderson and Miss Jennie Robson were engaged. The young man's parents consulted Dr. Gibb, the doctor consulted Dr. Forbes Winslow, and the young people were urgently advised to postpone the nuptials. Parental opposition precipitated the union. A runaway match made them man and wife, in May, 1856. At the birth of the first son the poor mother remained unconscious for three weeks. Similar symptoms followed the birth of a daughter, in 1860. One morning she awoke in her former natural state, without any intimation from memory or consciousness that anything unusual had happened. The four years of her married life were to her as though they had never been. She shrieked with rage when her husband approached. She designated her children "somebody's little brats." The house was strange to her. She did not recognize her own dresses or her own handwriting. She took up life again at the precise point where she had left it when she fell into the mesmeric slumber and tried to scale the garden wall. Existence with her husband was unendurable, and she was taken back to her mother. Parental interference resulted in a judicial separation between the husband and wife.

Miss Jennie Robson, as she again called herself, was annoyed by any reference to her abnormal individuality, and her parents yielded to her entreaties to leave the town and settle in the South of England. Near Dartmouth she gained all her former health and spirits. Possessing a graceful form and a pretty face, she soon became the focus of masculine admiration, and finally a wealthy young farmer offered his hand. Pere Robson, in spite of Jennie's tears and entreaties, insisted that Frederick Hood should be informed of her previous mental derangement and marriage. The poor fellow was too deeply in love to fear consequences. Then a new obstacle arose in a legal form. Her husband heard of her intended marriage, and threatened Frederick Hood and Jennie with "proceedings" if the match was consummated. Whereupon Mr. Hood with Jennie emigrated to this country. Soon after the pair proceeded to Southern Minnesota and established themselves on a fruitful farm. But, alas! misfortune overtook them. In August last, Mr. Hood was out driving with his wife in a buggy, when the horse ran away, the vehicle was upset, and Mrs. Hood was thrown violently to the ground, receiving a severe contusion on the back of the head. She remained unconscious for two weeks. When she recovered consciousness it was even as he feared. "She did not known me from Adam," as he expresses it, "and I could no more convince her that I was her husband than I could stop the earth in its orbit." Whenever he approached her she repulsed him with anger for spiriting her away from home. All the old affection for children and her former husband returned, and poor Hood had no peace till he started with her on her way back to England. The pair reached this city from the West on Thursday last, and a friend of Mr. Hood's, who saw the pair, informed the writer that the coldest and most severe politeness existed between the whilom man and wife. Nothing however, can persuade the lady that she is not the victim of Hood's machinations, and her memory reverts back to the immediate circumstances preceding the birth of her baby in 1860.

Book Notices.

INFELICE. A Novel by Augusta J. Evans, author of Beulah, St. Elmo, Vashti, etc. New York: Carleton & Co., Publishers, 12mo. clo. 572 pp. price $2.00.

Whatever one may think of this author's works, they sell well, and this last one, *Infelice*, has achieved a success that any author in the world would be proud to know had followed his work. Over thirty thousand copies have been sold within a few weeks, and the demand is still kept up.

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We shall notice this work in detail at some future time.

D. M. FERRY & CO.'s SEED ANNUAL for 1876. D. M. Ferry & Co., Detroit, Mich. 8vo. paper. 252 pp. Printed on tinted paper and highly illustrated.

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The Western.—(St. Louis, Mo., Western Publishing Association Publishers) The January issue of this valuable periodical is received. We notice with much pleasure the greatly improved appearance it presents. The contents have always been of a high character, and entirely out of keeping with the mediocre dress in which they were served to the public. The present number comes to us well printed on good paper, we trust this is an evidence of increasing prosperity. The most notable articles are Land Marks in Education, by T. F. Soldan; Culture and Discipline, verse; Information and Dexterity, by W. T. Harris, and one of Mr. Snider's learned Shakespearean Essays. Single copies 20 cents $2.00 per year. Address The Western, Box 2422, St. Louis, Mo.

ÎRDHI-PADA.

Spiritualism among the Buddhists.

[From the Spiritualist, Eng.]

When, of late years, within a period most of us can remember, the phenomena of Spiritualism became more widely known, few of the manifestations provoked more popular surprise and incredulity than the sudden loosening of tightly knotted bonds, and levitation, or the floating of a human body above the ground. Both have now passed into the common-places of the movement. In a past number of this paper an instance was adduced showing that the instantaneous untying of cords was known long ago in India; it is now proposed to bring forward some details showing that in very remote antiquity countries before our own the idea of levitation was a familiar indication and accompaniment of the highest state of spiritual exaltation.

In the prodigiously complicated system of Buddhist rites and asceticism, it was believed possible by the continuous observance of certain ceremonies, and an inflexibly followed course of moral action, to arrive at the possession of supernatural powers. The entrance on this course was through the rite called Ksvna, of which there were ten (descriptions, chiefly modes, assisted by material symbols, of persisting in rigid, unbroken meditation, till the state called samadhi was induced. Samadhi is described as that which keeps the thoughts together, like the moisture which causes the grains of sand to adhere together and form a ball; through this the illumination termed nimitta was attained. The ten Ksvnas were to be exercised in fourteen excessively complicated ways, and after all had been successful, by accomplished, the power of Irdhi might be acquired, though not infallibly. Irdhi is a miraculous power distinguishing a Rahat, or one who is entirely free from evil desire; who has passed the four paths, and will at death attain Nirwana. One special characteristic of Irdhi is the power of instant locomotion and flight through the air from place to place; hence it is called Irdhi-pada, *i e* "the Divine Foot," on account of the assistance it renders to those who possess it. Fah-Hian, the Chinese pilgrim to India in the 5 century, the accuracy of whose local and geographical accounts has been so fully confirmed, observes, in a matter of course way, as though it were nothing unusual, that "Rahats continually fly," and again, "The men of that country frequently see persons come flying to the temple (apparently Rahats); the religious men occupying the upper chambers are constantly on the wing." (*Beal's Friends of Fah-Hian.*)

People to-day are staggered at the accounts of mediums floating up to ceilings, or being transported in a moment from one quarter of London to another; what few perhaps of the boldest would be prepared to imagine flight of hollow men, flutering like pigeons about the high chandeliers of rock temples; but there are strange things in the world to-day, and there may have been stranger in days gone by than dreams of in any philosophy. At Dardu, in Northern India, the same pilgrim saw an image of wood ninety-four feet high, representing Maitreya Bodhistwa, "the Buddha that is yet to be," to celebrate the rise and appearance of which a sculptor was by the power of Irdhi three times transported up to the Tushita heaven, the Fourth Sphere wherein rest all births yet to come. This calls to mind that weird man, known to St. Paul, who was caught up to the third heaven and heard unspeakable words (2 Cor. xii) May he not have been an Indian ascetic? This power is described as a miraculous energy of the purified will, gradually prepared by the long and difficult processes previously spoken of, as the potter gradually prepares and tempers his clay for any vessels he designs.

Milinda, the king of Sagal, asked the great Buddhist sage Nagasena on this point:—

"Can any one who has the physical body of a man pass instantly to other countries, or to the world of the gods and Brahmas?"

Nagasena. "Yes, there are those who has a body composed of the four elements to visit the places you have named."

Milinda. "In what way can this be done?"

Nagasena. "Can you, at your will, leap from the ground, say, to the height of a span or a cubit?"

Milinda. "With ease I can leap eight cubits high."

Nagasena. "How do you do this?"

Milinda. "I determine to leap; through this determination my body becomes light, it were buoyant, and I rise from the ground."

Nagasena. "Just so the priest who has the power of Irdhi determines to go to such a place; by the determination of his mind his body becomes as it were imponderous, and he is enabled thereby to pass through the air."

It is well known how essential force of will is in mesmerism. But besides the power of passing through the air Irdhi confers the power of self-multiplication, of seeing in any place as with divine eyes, even into rocks and earth, of causing a wind to arise, of making any substance remove from one place to another without the intervention of a second person, of causing things to appear that are lost or hidden, of suddenly producing various objects, such as utensils, flowers, and gems, and of passing through walls and solid substances. It is also the privilege of those who have entered into any of the four paths to discern the thought and the previous lives of all the same or the preceding paths. Now, it is curious to note how many of the above recited phenomena resemble what is claimed to be effected by spiritual medial and clairvoyant practitioners to-day. How, for example, the last-named gift recalls that most wonderful and well-attested power of Elizabeth Crowe, by which passages in the lives of other, with whom he was in company, often perfect strangers, were suddenly brought before his eyes, with all minute accompaniments of place, surroundings, and personages, passages too often very embarrassing.

It may be that these mysterious powers and attributes have in different ages been manifested in different ways, and under varying conditions. The Buddhists hold that the power of Irdhi was exceedingly difficult to acquire, even after the exercise of all the Ksvnas; indeed, hardly to be attained unless they had been also practised in former lives. "Do him who has not exercised Ksvna in former ages, its accomplishment is exceedingly difficult." "Among those who have not exercised it, scarcely one succeeds in its acquisition out of a hundred or a thousand who may attempt it. Even to those who have some disciplined the exercised, the acquirement of the nimitta-illumination is most difficult; scarcely one in a thousand is successful, and even after that is acquired, it is equally difficult to attain the power of Irdhi." At the present day there is little idea of acquiring mediumistic or clairvoyant powers; they appear to be conferred in a strangely random way, not coming with observation, but like a wind that blows whither it listeth; nor is it certain how far they are susceptible of development by personal will or striving.

In the extract last given from the Melinda Prasna an allusion may be noticed to transmigrating the rites in former ages or states of existence. Little may give cohesion for a few words on reincarnation as held by Buddhists. It is almost needless to observe that this most ancient theory is the substratum and rationale of the great Indian systems. Buddha declared that from existence and its inevitable incidents was produced "the complete body of sorrow." Sentient beings have run, and will continue to run, through endless phases of existence. The Jatakas record nearly five hundred particular states of existence, varying from a deity, a monarch, ascetic, and artisan, to an elephant, serpent, fish, and frog, in which Gotama Bodhisakwa himself appeared before obtaining the supreme Buddhahood. The "cleaving to existing objects" is a property inherent in all sentient being, and can not be shaken off, except by Bodhsatte. When by the dissolution of the elements death supervenes upon one state of being, "the cleaving to existence" still exists, must exert its power, and another being must necessarily be produced; but the manner and degree of the new existence controlled by a supreme law of retribution, generally termed karma, literally "action," the aggregate result of all previous acts, in unbroken succession, from the beginning of existence, through the countless births of past ages. This, though a mere abstraction, is as inseparable from existence as shadow from substance, and though some times inactive, it ever potentially present, like fruit on a tree. No one can tell in what state the Ksvna that rules him will appoint his next birth. He may be now and till death a very virtuous man, but in his kadma there may be some crime committed in a birth ages ago, and the punishment for that crime may have to be endured. Contrariwise, a bad life and evil deeds at present may be healed in a new birth, by the influence of good actions done in a former state of being. But by way of kadma is intricate and uncertain; none can forecast its operation, or what deeds in long past births may influence the new birth. The sage Mogalan was the principal disciple of Buddha, and the chief of those who possessed the power of Irdhi; yet he was once assassinated by thieves, who broke several of his bones; and this was explained by Buddha as the result of Ksvna, because in a far distant birth he had caused the death of one of his parents. The only escape from "the sorrow of existence"—the sole perfect rest—is the attainment of Nirwana, the goal and hope of all Buddhists. When he has entered one of the Four Paths at last "seen nirwana," and becomes a Rahat, "He can receive no further birth, the pain of successive existence is destroyed; all cleaving to existence is cut off; the principle of evil desire is eradicated, all connection with the world is complete and done." Europeans regard Nirwana with horror as mere blank annihilation; in Buddhist eyes it is the one absolute deliverance and rest; the only outlet wherein at last

Even the weariest river
Winds somewhere safe to sea.

When it is considered that by a continued repetition of birth and death the sentient being may be subject to constant suffering, being liable to be hurried from one scale of existence to another, and falling down, perhaps from the condition of a king to that of a leper or a reptile, it is intelligible how existence can be regarded as the source of evils, and its utter extinction the greatest gain. A Buddhist would find in Ksvna a key to all the puzzles of heredity and the possession of medial powers by other spiritualistic persons; and in former lives may have attained the higher communion, been flung down from it by the Ksvna of previous or subsequent lapses, and now survivals and half-awakenings of long lost power and faculties may, in the kaleidoscopic revolution of good and evil, reveal the present existence

Like glimpses of forgotten dreams,
Of something felt, like something here;
Of something done, we know not where;
Such as no language may declare.

Before quitting this pale and shoeless philosophy that distrusts and hates alike both life and death, and in which the great doctrine of propagative evolution finds no place, it may be remarked that its experience of Irdhi levitation is not peculiar, but occurs in every religious system. Allan, especially in its ecstatic aspects, knows it well. The flights of Mahommed to paradise are well known. It is recorded by a contemporary that the famous Jelial-al-din, the founder of the order of whirling Dervishes, born A. D. 1207 that when he was five years old he had manifestations from the invisible world, sights of angels and genii within domes of glory. Once when a boy, playing with other children on the flat house top, one of them suggested that they should jump from one house top to another. Jelial-al-din replied that such sport was only fit for dogs or cats, but that human beings, if they felt any power in their souls, ought to fly heavenwards with him. Saying as he disappeared from their sight, on which they raised a cry of lamentation; whereupon he shortly reappeared amongst them with the hue of his countenance changed, and his eyes altered, and said: "As I spoke to you, I suddenly saw a company of persons dressed in green raiment, who took me up and showed me the miracles of the upper world, but when your wailings ascended they again deposited me here."

St. Philip Neri, Ignatius Loyola, Teresa, Dominic, Dunstan, Cajetan, and many other saints are declared by contemporary evidence to have been raised from the ground during devotions. The Abbe Movillot reports of the Esquimax in Greenland that their angakoks, or priests, sometimes rise from the ground and pass through the roofs above them. All the phenomena of modern seances appear to be familiar to this remote and barbarous people.

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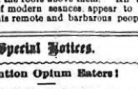

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Religio-Philosophical Journal

S. S. JONES,
EDITOR, - - - - - - - - - PROPRIETOR.
J. R. FRANCIS, - Associate Editor.

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CHICAGO, SATURDAY, JANUARY 29, 1876

$750 REWARD.

Is the Devil Dead?

NUMBER XI.

A Gentlemanly God—The Lower you are in the Scale of Existence, the Nearer to the Creative Cause—Talmudical View of Evil

The *Christian Union* says that a little boy 4 years old, standing in the moonlight by his sister aged 6, said to her: "Isn't God a good man, Nellie, to give us such a beautiful moon?" "Oh, Freddy," said the sister, in earnest remonstrance, "don't call God a man, for, if ever there was a gentleman, I'm sure God is one!" They had a genuine child-like conception of Deity, and no doubt nearer correct than the English clergyman, who, upon the complaint of another of his profession, sentenced a poor water-cress gatherer to three months' imprisonment for trespass upon the grounds of the latter. English papers now state that the Rev. Edward Moore, of Spalding, sent a little girl to prison for picking a flower. The same clergyman recently sentenced a man to nine years' imprisonment for some trifling offence, but the Queen interfered and released him. But this idea of justice entertained by them, is derived from the vindictive God they worship, and which only has an existence in their over heated imagination! "If there ever was a gentleman, I'm sure God is one," said the little girl, who was surrounded, probably, with all the comforts of life, and exultingly gave expression to her conception of Deity. This idea entertained of God, the emanation of a youthful mind, is not ludicrous or flippant, but is the outgrowth of feelings not harnessed with theological dogmas, or illuminated with profound philosophy like that of Spinosa, Plato, Voltaire, and others who have given strange definitions to the world about what they conceive as the Supreme power.

But a few years ago, and every physical organisation or shrub, was clasped in the affectionate embrace of the cold damp earth. That beautiful tree, perfect in its symmetry, majestic in its towering branches, and colossal in strength, was quietly reposing in the soil; that gnarled, crooked, jagged, diminutive oak, without a single ornamental attraction, had its quiet home there, too. We look to mother earth, then, as the magnificent fountain from which emanates all animation! In other words, it is the reservoir of all things and it is constantly emptying its contents into active energetic life—causing the trees—some to come forth in beautiful proportions, others to emit a poisonous influence, and be covered with thorns; advancing a step, she pours forth a train of writhing serpents, whose loathsome, disgusting appearance, inclines us to believe that God is not a gentleman; not content with that, this immense reservoir, as if animated with a revengeful spirit, opens its flood gates, and ejects from its foul stomach myriads of locusts, grasshoppers, chinch bugs, poisonous larva, disagreeable animalcules, and thousands of animals whose bite is death!

It is, indeed strange, is it not? that this gentlemanly God should keep such a putrid reservoir, so full of unclean things, and so spirited in its action in the production of evil and discordant relations? How can we expect perfect human beings to emanate from such a source? Were all the savage animals and brutish men it has sustained, existing to-day, they would cover the entire surface of the earth several feet in thickness? Still the process continues. The current that is putrid at its source, carries its putrescent qualities hundreds of miles. This earth is a charnel-house, a pool of elements whose seething qualities unite their energies in a grand creative carnival of hissing serpents, centipedes, wasps, spiders, potato-bugs, and vermin? Is it strange that evil originates therefrom? That murderers in human form walk upon its surface? That bandits make the mountains of Italy their home? That highway robbers flourish on the plains of Mexico? That our penitentiaries are crowded with convicts? Our poor houses with paupers? Our hospitals with those who are sick with loathsome diseases? So long as this gentleman God maintains such a creative reservoir, and sustains it as a manufacturing establishment, so long will Devils walk the earth.

Look at that nucleated cell, a single point in a mother's womb. The mother derives her nourishment from the food she eats, the water she drinks, and the air she breathes, and she imparts life to that cell, which finally unfolds into a perfect embryotic child, and in due time is ushered into the outer world. A few months previously that organization was in the seething reservoir of God, where serpents are given life, but it took one road to the outer world, and they did another. It assumes the beautiful form of a maiden, is beloved by its parents, is respected by all, and lives to a good old age and dies, mourned by a large circle of friends.

But there is another little cell, the first starting point of embryotic life in the womb of the mother, and it, too, is perfected in growth, and ushered into the world a well developed form. Here, however, we have a monster—a child who loves to torture animals, to inflict pain, cause suffering and misery, and after perpetrating many murders, he is hung on the scaffold! Both came from the grand reservoir of this gentlemanly God, but one was thoroughly tinctured with the nature of the snake, the rapacity of the wolf, the cruelty of the bear, and the boldness of lion.

We find in men and animals simply a reflection of the impulses *in* matter. A mother has given birth to a child that had certain characteristics of a snake. Though the father is white, she has given birth to a child resembling a negro! The impulses of her own material organism, actuated by vivid impression made upon the mind by fright, etc., caused her own body to produce a monstrosity.

If we judge the creative power of this gentlemanly God, by the various works surrounding us, we must admit that he is a mixture of "good and evil," at the present time the latter predominating.

Discordant relations could not emanate from a perfectly harmonious source!

A cruel, heartless monster could not, seemingly, originate from infinite mercy!

We look up to God, by looking down! We gain a conception of creative forces, by surveying that seething caldron, which produces murderers, cannibals, thieves, etc.

The gentlemanly God of the Universe works from below, outward!

Look down in the debris; gaze at a den of hissing serpents, see the congregated lizards, the writhing, hellish anaconda, the wild hyena, and then you are nearer this gentlemanly God, than when you survey those stellar orbs that bespangle the firmament. The lower you get, the nearer you are to him. The more you imitate the brute, the nearer you approach the seething caldron that is giving birth to animal life, the better glimpse you have of this gentlemanly God? Why so? The creative force is infiltrated in matter, is connected with every molecule of the same, and when you emerge from that, *you escape partially from God!*

The nearer you are to this God, the more miserable and unhappy the life. As he pushes you from him, then light dawns, and wisdom illuminates the mind. You who scorn our position, reflect well on this—admitting that God creates you, are you not nearer him then, than at any subsequent date? Is not the child in the womb in the process of growth, nearer the mother, and feels her impulses more keenly than at any other time? The older the child gets, the more it becomes separated from its parents. During the process of creation you are near to God—en rapport with him; then you commence receding from him as you advance in knowledge, and you see from day to day less and less of him, but more and more of his works.

According to the Talmudical stories, as set forth by the Historian, Adam had a wife called Lilith before he married Eve, and of her he begat nothing but devils. This Lilith or Lillis figures in the middle ages as a famous witch, and is introduced by Goethe in the Walpurgis night scene in "Faust." The cabalists made Adam the natural king of the world of spirits prior to his fall, and described Solomon as a most accomplished magician. They peopled the fire, air, earth, and water with salamanders, sylphs, gnomes, and undines, to one of which classes all evil spiritual agencies belong. Other writers made nine kinds of demons. The first rank consists of the false gods of the Gentiles, whose prince is Beelzebub; the second, of liars and equivocators, as the Pythian Apollo; the third, of inventors of mischief and vessels of anger, whose prince is Belial; the fourth, of malicious revenging devils, whose prince is Asmodeus; the fifth, of cozeners, as magicians and witches, whose prince is Satan; the sixth, of those aerial devils spoken of in the Apocalypse who corrupt the air and cause plagues, thunders, and fires, and whose prince is Meresin; the seventh is a destroyer, causing wars, tumults, combustions, uproars, who is mentioned in the Apocalypse, and called Abaddon; the eight is the accusing, calumniating devil, called Diabolus, that drives men to despair; the ninth embraces tempters of several sorts, whose prince is Mammon. Wierus, a celebrated demonographer of the 16th century, in his *Pseudomonarchia Daemonum*, following old authorities, establishes a complete infernal court, of which the following is an outline: Beelzebub, supreme chief of the infernal empire, founder of the order of the fly; Satan, leader of the opposition; Eurynomus, prince of death, and grand cross of the order of the fly; Moloch, prince of the realm of tears, grand cross of the order; Pluto, prince of fire; Leonard, grand master of the sabbats, knight of the fly; Baalberith, master of alliances; Proserpine, archdevil, sovereign princess of malignant spirits; Nergal, chief of the privy police; Baal, commander-in chief of the infernal armies, grand cross of the order; Leviathan, lord admiral, knight of the fly; Belphegor, ambassador in France; Mammon, ambassador in England; Belial, ambassador in Turkey; Rimmon, ambassador in Russia; Thamus, ambassador in Spain; Hutgin, ambassador in Italy; Martinet, ambassador in Switzerland; Lucifer, highest officer of justice; Alastor, executive officer in great undertakings; Nisroch, chief cook; Behemoth, chief cupbearer; Dagon, chief pantler; Mullin, chief valet de chambre; Kobal, director of spectacles and amusements; Asmodeus, superintendent of gambling houses; Nybas, master of pageants; Antichrist, conjurer and necromancer.

(*To be continued.*)

True Spiritualism Triumphant in Michigan.

The readers of the Religio-Philosophical Journal during the last four years, know that this paper, solitary and alone, as a newspaper devoted to Spiritualism, has combated the infamous doctrine of so-called "social freedom." The disciples and lecturers advocating that doctrine, have bellowed at the top of their voices in public gatherings, and whispered privately in the ears of all who would give them audience, all manner of slander and reproach against the editor of the Journal, and constantly reiterated the falsehood that the paper was soon to die for want of subscribers.

The Spiritualists of Michigan were so completely overwhelmed by *tramping free lovers*, in the capacity of lecturers, that their State Convention fell into their hands, and was completely under the control of them, for three years. During that time they brought all the disgrace of the free-love odium upon Spiritualism, not only in Michigan but also in Illinois and Wisconsin.

It was during that period that they resolved against all marriage laws, and against the Religio-Philosophical Journal, and in favor of the doctrine of "Social Freedom." Mrs. Woodhull being present in her own proper person.

It was to that gathering, where the above resolves were made, that E. V. Wilson, Mrs. Severance, Jamieson, one Stewart of Wisconsin, and some others then running the Convention at Elgin, in the name of the Spiritualists of Northern Illinois, sent greetings, and determined that "Social Freedom" was "germane to Spiritualism."

Now we hear from the Spiritualists of Michigan in no undecided language. Wilson still believing that the old free love element was yet in the ascendency at the meeting being held at Battle Creek, Michigan, sends them greeting from Rockford.

To which the Michigan Spiritualists send back the following bomb-shell:

To the Northern Illinois State Spiritual Association: The Michigan State Association sends greeting. Telegram received. Twelve speakers present; all passes off harmoniously. The Charlotte resolutions, indorsing Woodhull, are reconsidered; also the Jackson resolutions abrogating the marriage laws.

The following special Telegram contains a synopsis of the proceedings of the Battle Creek Meeting:

MICHIGAN SPIRITUALISTS.

Battle Creek, Mich., Jan. 16—The second day's sessions of the State Spiritualist Association were well attended. The association convened at 9 o'clock on Saturday morning. The entire forenoon was occupied by a conference meeting. The association was called to order in the afternoon. Geo. W. Winslow, of Kalamazoo, chairman of the committee on resolutions, reported the following:

Whereas, The question of the Bible in the schools and God in the Constitution has already, in many parts of our country, become a live issue, with the prospect that it must soon become so to a greater or less extent throughout the country; and,

Whereas, The whole people, without regard to their religious or irreligious opinions, are justly taxed for the support of our common schools and of our general government, and are therefore justly and equally entitled to the benefits to be derived from the same; and,

Whereas, The destruction of our common schools must, in our opinion, ultimately end in the destruction of our government; and,

Whereas, We fully accord with the sentiments expressed by President Grant in his last annual message, forbidding the teaching in said schools of religious, atheistic or pagan ideas, and prohibiting the granting of any school funds or school taxes, or any part thereof, either by the legislative or municipal powers, for the benefit of any other object, of any nature or kind whatever, in connection with this important question; therefore, be it

Resolved, As the sense of this convention, that we deny the right of any school board or school teacher to introduce or tolerate the use of any version of any so-called sacred book, or to permit in any way the promulgation of any religious, atheistic or pagan ideas in our schools.

Resolved, That inasmuch as the constitution of the United States now provides that no religious test shall ever be required as a qualification to any public office or trust under the United States; also that Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof, the indorsement of any new feature embodying therein the recognition of any religious, atheistic or pagan creed, rite or ordinance, would be virtually a religious test, to which a free people can and will never submit.

Resolved, As the sense of this convention, that the resolutions heretofore passed at Charlotte and Jackson regarding the social question and marriage laws be rescinded.

S. B. McCracken, of Detroit, opposed the first resolution, and it was referred back to a committee. The second resolution was passed unanimously. The third resolution was passed, after much discussion.

Discussion of the resolutions having occupied all the afternoon, especially discussion of the third resolution, the meeting adjourned until evening.

The Charlotte and Jackson resolutions, which were rescinded by the adoption of the third resolution, were indorsements of the doctrines of Mrs. Woodhull, and, as it now stands, Michigan Spiritualists no longer endorse her doctrines as a body.

At the opening of the evening session of the State Spiritualist Association, the committee on resolutions reported the following as a substitute for the first resolution offered in the afternoon, which was unanimously adopted, without debate:

Resolved, That the public educational system is a state and not federal institution, excellent in many respects and faulty in others, and always open to criticism and amendment; that we are opposed to any interferance by the federal government therewith; that public schools are established for teaching sciences; that, if sciences are religious, then schools should be in so far religious; that if sciences are pagan or atheistic, then schools should be in so far pagan or atheistic; but that we are opposed to any and all authoritative teaching of religious dogmas in public schools, the reading of any version of the Bible therein as a recognized social book, or the introduction of prayers, religious hymns, or other so-called religious exercises.

The Charlotte resolutions, indorsing Woodhull, were rescinded; also the Jackson resolutions abrogating the marriage laws.

The following officers for the ensuing year were elected: President, Dr. A. B. Spinney, of Detroit; Secretary, Mrs. L. E. Bailey, of Battle Creek; Treasurer, Mrs. Frank Reed Knowles, of Breedsville; Executive Committee, Hugh Shaftery, Galesburg; S. B. McCracken, Detroit; Dr. J. V. Spencer, Battle Creek; Geo. W. Winslow, Kalamazoo; Elias C. Manchester, Battle Creek.

The following resolution was offered by S. B. McCracken, and unanimously adopted:

Whereas The statutes of this state and many of the practices under the government are in conflict with the constitution of the United States and of this state, which guarantee religious liberty and non-recognition by the civil government of any system of religious belief or practice; therefore, be it

Resolved, That a committee of three be appointed by the president of the convention, whose duty it shall be to prepare a form of memorial to be circulated for signatures, and to be presented to the next legislature, setting forth wherein such conflicts exists, and asking for legislation that will harmonize the statutes with the fundamental law.

A vote of thanks was tendered to the retiring officers. The address of the evening was then delivered by Mrs. E. C. Woodruff, of Orleans county, New York, followed by Dr. Wm. F. Lyons, of Adrian. The convention will close to-morrow night.

The session closed to-night. The meetings have been well attended, especially to day, and have been conducted much more harmoniously than ever before. The business transactions of the association were completed last night, and to day was devoted entirely to speaking and conference meetings. The speakers this forenoon were S. B. McCracken, of Detroit, and Miss R. Augusta Whiting, of Albion; afternoon, Mrs. Frank Knowles, of Breedsville, and Parker Pillsbury; evening, Dr. A. B. Spinney, of Detroit.

A few weeks ago the Journal announced to its hundred thousand readers, that of the old *freelove serpent*, nothing but the *tip end* of its old "germane" tail was left waggling. This well-dealt blow by the Michigan State Association, will doubtless be a final settler to it, unless Wilson, Severance & Co., continues to animate it with their "*germane*" *magnetism*.

Let the Spiritualists everywhere follow the example of the State association of Michigan, by resolutions, denying that "social freedom" is "germane to Spiritualism" and all schisms upon the subject will forever cease, and the history of Spiritualism will no longer be clouded by a doctrine so *infamous* as to repel millions of most sincere friends from its public advocacy.

Is the Devil Dead?

Bro. S. S. Jones:—You can hardly imagine my surprise on receipt of your refusal to honor my draft for the discovery of his sable majesty on the ground that *I* had only discovered

ONE OF HIS MANY TRACKS.

In my fancied security of the prize, I had been speculating on how many poor devils I would make happy with the avails of that $750, when the receipt of your decision at once dispelled that pleasing reverie. But as you admit my chances are still good to participate in the prize, and as I have followed the trail too long to be easily diverted from the track, and also induce others to join in the pursuit, I propose to double the reward you offer, if on close examination the different tracks of the animal do not invariably lead to the same den—the supremacy of the invisible over the visible; the he over the she, in so far as the human family is concerned. That I may be fully understood, permit me to say, that in my researches for this lurking Devil, I have made discoveries that are wholly ignored by both Materialists and Spiritualists, and which must eventually serve to unite the two in one harmonious whole. It is an admitted fact that the egg or cell is the source of all organic life—the starting point of all grades of being, and on this simple fact I predicate my theory. The double condition of the yolk and albumen of the egg is represented in the sexes, and is just as necessary in worlds as in their outgrowths, and there is just as good reason to suppose the yolk of the egg could produce the chick independent of the albumen, as that the material world can produce outgrowths independent of the spiritual, or male counterpart. If this reasoning is logical, spirit worlds are to the material worlds what the albumen is to the yolk of the egg; what the male is to the female in their products, while the visible and invisible, the representatives of both sides, are interchanging relation, if the evidence of our senses is reliable. The double condition of the world then, is as evident as that of the sexes in its products, and denying the existence of the invisible half by the Materialist, and making it supreme over the visible by the Spiritualist, is denying the necessity of the male in the one case, and making him supreme over the female in the other.

The assumption that this material world does, or can produce outgrowths independent of the spiritual, or that each, or any species repeats itself from itself, is only equaled by the assumption that a man can lift himself by his waistband, or that two numbers united would represent the same number, they did separately.

The late Prof. Agassiz in his lecture on the egg, after asserting that the higher animals of any type pass through the forms of the lower ones in their development, ask how it comes that the germ of a turtle always produces a turtle, the germ of a snake always a snake, the germ of a dog always a dog, and the germ of a man always a human being, etc. Had the Professor with his usual acumen, gone back on the germ to its constituent parts, he would have found a solution of the mystery in the fact that the germ instead of representing an unchangeable being or condition of being, was derived from the union of a germ and sperm or male and female spirits, the two united as one by conception, gestation and birth, and brought by parental action from the positive or spirit side of a lower circle or species to the negative or material side of a succeeding higher one, the one occupied by the parents; or in other words, death is transition from the negative to the positive side of the same circle. Birth is a transfer from the positive of a lower circle to the negative of a succeeding higher one, or from the head of one class to the foot of the next above it.

With the same propriety claim that the union of two numbers will reproduce the same number as before the union, as that the union of a germ and sperm will produce the same grade of being as before the union. If an impossibility in one case, why not in others? The grand difficulty is, we admit we are slaves instead of free men; that we are the creation and subject of a supreme invisible being instead of what we really are, constituent parts of one universal being and are taking the effects which that slavery imposes. When we are ready to claim our rights as constituent instead of subject, that the power of government are derived from the governed instead of from a being or condition that is independent of them, the Devil will pick up his traps and leave for a more congenial clime; till then he is master of the situation.

J. Tinney.

Westfield, N. Y.

We are glad to know that you have taken this question under careful consideration, and we have no doubt you have had a glimpse of his Satanic Majesty, in the interchanging relations which you seem to think exist between matter and spirit. Your reasoning is plausable, but will you show more clearly, why it is that in this unfoldment, fiends—very devils—are produced, not only doing great mischief in this life, but continuing the same in the Spirit-world? Does not this state of affairs indicate a weakness on the part of your "creative cause," even if carried on in the same principle that the chicken is hatched? Such must be the case, if that creative cause,—he, she, or it, or matter and spirit, had any design in connection with the works of creation. You have found one of his many tracks, and possessing a clear analytical mind, we have no doubt that ultimately your search will be crowned with success.

D. G. Mosher, of Mosherville, Mich., writes, "I desire to be informed whether this question has reference to a real personal Devil, or an imaginary one, that I may better judge whether to compete for the prize offered for the arrest of the Orthodox 'Devil,' or prepare for a raid on 'Diakka.'" To a real Devil, of course! That is the name we apply to fiends on earth, and why not apply the same to them in the Spirit-world.

Joseph N. Smith, of Lansing, Mich., says that Elder Wright claims that he killed the Devil over 85 years ago. Let him visit the dark spheres of Spirit-life, or the holes of licentiousness in our large cities, and he will change his mind on the subject.

Brad Cheney, of Mantorville, Minn., thinks we can not kill the "Devil intelligence."

Mrs. Orville Lockwood, of Osseo, Mich., claims the "Devil is in the organisation of individuals, and his name is Ignorance." She wants the $750. Why, my dear sister, you have only found a dim shadow of the old fellow. Point out the substance, and then the reward is yours—sure!

Daniel Bacon, of Boise City, Idaho, thinks, judging from the Bible, that Satan has been transformed into an angel of Light. He says, "Without doubt he was the chief of a band of dark spirits."

Will R. McGlasson, of Millersville, Mo., writes, "When men say that the God of love, whose tender mercies are over all his works, is the creator of the Devil, and at the same time the giver of all good, there is no consistency or reason in their ideas."

Severance, Wilson, Maxwell and Stewart, Run the Rockford Meeting.

The following we clip from the *Sunday Morning Times:*

Special Telegram.

Rockford, Ill., Jan. 16th.—The Northern Illinois Spiritualists covened at Metropolitan hall on yesterday. Their programme consists of fire-queen exhibitions, seances, and lectures. Among the prominent speakers, mediums, and musicians present are Mrs. Dr. Severance, E. V. Wilson, Mrs. H. Morse, Samuel Maxwell, M. D., Dr. Stewart, and Mrs. Snyder, the fire queen. The association closed its labors to-day.

The above item contains the name of Mrs. H. Morse, a popular trance speaker, who is utterly opposed to the "social freedom" doctrine. She was not present at all during the meeting, but was at the Journal office on Saturday, and went South to fill appointments on Sunday, and during the next two weeks. All the other speakers named will be recognised as the "germanes,"—five persons, all told! and they constitute the "speakers, mediums, and musicians," of that last effort of the Northern Illinois Association of Spiritualists, officered and run in the interest of "Social Freedom," by Mrs. Severance and E. V. Wilson.

Wilson doubtless thought it would give character to his meeting to represent to the people that Mrs. Morse was present. Hence the false report was sent to the *Times* for publication. It reminds one, of the practice that obtains in hospitals, of burning sugar to conceal foul odors.

Dr. Sanford has our thanks for sending us a long list of subscribers. He is now lecturing in Iowa. The Nebraska *Advertiser* says he is a logical and close reasoner and pleasing in address.

Philadelphia Department

BY.....HENRY T. CHILD, M. D.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at 614 Race St., Philadelphia.

WHAT IS MAN?

Man Physically.

CHAPTER FIFTEENTH—CONTINUED.

Attached to the cranium, which we have already described, are the facial bones, the most interesting of which are the upper and lower jaw bones, the former is fixed, being firmly attached to the head, while the latter is movable upon two hinge joints. The upper jaw consists of thirteen bones, six on each side, and one in the middle, all of which are joined together so as to form the face, by their attachment to the frontal bone they form the orbits or sockets, two large round cavities for the reception of the eyes. Immediately below and in the middle is the nasal cavity, which is divided into several apartments and extends back so as to communicate with the throat. The lower jaw bone divides in each jaw. In infants have what are called deciduous, or falling teeth, twenty in number.

At birth the germs of both sets of teeth exist, imbedded in the bones. The teeth are generally cut as follows: Those of the lower jaw first from five to eight months—the four front teeth, central and lateral incisors, seven to ten months—the other front teeth, lateral incisors, twelve to sixteen months—the four front double teeth, called molars, fourteen to twenty months—the eye and stomach teeth, called cuspidati, eighteen to thirty six months.

Usually at six and a half years of age the front double teeth decay, and the permanent teeth begin to appear in their places; the roots of the temporary teeth being absorbed, they easily fall out, though sometimes they cause a great deal of suffering. Between seven and eight the permanent front teeth appear pushing the others off of place, and by the thirteenth year all the permanent teeth are in place except the four back teeth, called the wisdom teeth, which usually appear between seventeen and nineteen. Occasionally at birth teeth are found; if such cases they soon fall out, and in rare instances a third set have appeared at very advanced age, but like the former they soon fall out, only causing pain. Generally the teeth appear in regular rows, sometimes however, they are crowded out of line. The cutting of the teeth is almost always accompanied with pain, and is often the cause of convulsions and other serious disease, especially during the summer months, and in cities, where the health is impaired by want of cleanliness and pure air. Cholera Infantum often results from the irritation of teething. The substance of the teeth is a peculiar kind of bone harder than any other in the body. This is covered with enamel, so named from its resemblance to vitrified minerals. It covers and protects the exposed parts down to the gums, and is the hardest and most permanent structure of the animal tissues, forming ivory. The teeth are firmly set into the jaws in a spungy bone, called the alveolar process, which comes up around them to a very thin edge, and which when the teeth are removed is rapidly absorbed, giving a depressed appearance to the face.

Decay and disease of the teeth cause great suffering. Children should be taught to cleanse their teeth; many adults do this carefully after each meal; as portions of the food, especially that which contains sugar, is liable to adhere to the teeth, and produce accumulations of tartar, and thus lay the foundation for decay, which by causing impurity of the breath often produces disease in the whole system, as well as painful affections of the teeth themselves.

THE SPIRIT WORLD.

MY NEW YEAR'S SONG.

BY HORACE M. RICHARDS.

I enter on the coming year,
With perfect trust, devoid of fear,
For well I know a loving hand,
Will guide toward the Better-land.

My trust in them was n'er so strong,
My very soul is full of song,
For they have led me day by day,
Till now I see a brighter way.

O! make my life still more complete,
And give me rest in labor sweet,
That shall result in others good,
'Till universal brotherhood

Shall link all loving souls on earth,
Whether of high, or lowly birth—
In one grand chain of holy love,
That binds to all true souls above.

West Gloucester, Mass., Jan., 1876.

A Communication.

Mark the perfect man, and behold the upright! In our journey through life both on earth and in the sphere, we have realized that by beholding upwards from our own the most truthful ideals that we can conceive of, we have been enabled to reach higher and holier conditions. Misunderstanding in coming to-day is to present, as far as I can in earthly language, the most perfect ideal that is perceived by me now, for the first and most important thing is freedom. Only are earth bound children, slaves of fashion, of fear, of error, of all the corrupting influences of earth-life, ponder well this sentiment, that they alone are free whom the truth makes so! Such an one is always without concealment, and without compromise; such and every faculty being called into action in perfect order, and all working in true and divine harmony, they have nothing to hide—nothing for compromising, all is free and open. You ask how shall earth's children approximate towards this state? By patient labor,—by continual watchfulness—by confession to those who can aid you in this better way, and help you in the most earnest efforts to live a true life. I speak from my those who have attained to this state with the truthful white robes, emblems of purity, and their countenances beaming with love and tenderness to all, even the erring, and as they walk the serene heights of heaven they send down their words of cheer to those who can perceive them with more or less clearness. These influence lifts my soul not only unto higher aspirations, but better conditions; and so I pray to be an ideal *Job* who can say he looks towards me, even as these are ideals unto me and I am ever ready to lend a helping hand to all whom I can reach and influence. Thus all along the shining pathway of the better life are we walking, receiving and giving out light and truth, wisdom and love, ever blessing and being blessed. Then I would say to all cherish your best and holiest ideals, seek to reach them, and sooner or later your efforts will be crowned with success. Life's journey will become easy, and its journey pleasant, when you have learned to cull the sweet and beautiful flowers, and leave all the crumbled scenes of earth behind. You must learn the great lesson, that nothing is the accepted time, and here is heaven, and not by looking forward to that which may never come, a more fit opportunity to enter in, and be enrobed in the garments of purity.

What Good Is There in Spiritualism?

MRS. A. H. Robinson, one of the most remarkable mediums of the age for *diagnosing*, and prescribing curative remedies for the sick, has diagnosed and prescribed for 6942 patients *by letters*, during the last two years preceding, the first day of the present month of January. She has diagnosed and prescribed for, during that same time, more than two thousand patients that have called at her rooms in person.

In a majority of cases one prescription performs the cure. The *diagnosis* and prescription is in all cases given by a band of intelligent physicians, males and females, who have for many long years been inhabitants of the spirit realm, and one or more of whom are delegated to watch over each patient until a cure is effected.

If the patient is beyond the possibility of cure, the fact is at once announced, and no false hopes of recovery are ever given.

It is a remarkable fact that a large majority of cases submitted to this medium, are cold chronic cases, that regular physicians have given up as incurable.

Mrs. Robinson, the medium, on sitting down for spirit control, proceeds to open the package of letters as they are day by day brought from the Post Office to her, one after another, and as she does so she takes the lock of hair of the patient, therein enclosed, in her hand and at once minutely described the nature and cause of the disease, and prescribes the remedy—all of which is noted in short hand, by her *amanuensis*.

These notes are afterward written out and sent by mail to the patient. While Mrs. Robinson is perhaps the most remarkable medium of the age, yet there are thousands of healing mediums in the United States, all of whom are doing more to relieve sick suffering humanity than all the different schools of physicians who ridicule healing mediums, combined.

And thus the question in one single particular, to wit: "What good is the Spiritual system?" is answered. Here is a case where there was a dead set to consumption and no prospection of menses, one prescription produced a radical change.

MRS A. H. ROBINSON,—MEDIUM, CHICAGO.—I am a constant reader of the RELIGIO-PHILOSOPHICAL JOURNAL. I have read a great many cures from your treatments and send for a diagnosis and prescription for my daughter. She is nearly 21 years old. From childhood she has been troubled with cor, bad p., never was real strong and vigorous. After the close of her Summer school (last Summer). she had typhoid fever—a sheer child run. After that she seemed to take cold very easily. As soon as she would get over one attack she would have another. The most frequent attacks she has had a trouble in her right side—a catching pain—sometimes a dull pain and soreness—sometimes a fullness, lying on either side, especially right side—a pulling sensation from the right side. She has had two such attacks. A Homeopathic physician pronounced it a case of pleurecy or an inflamation of the pleura. He said after an examination there was a substance collected in her side caused by bad nutrition; that she needed medicine to help absorb and carry it away. She has been taking his medicine about a week, with, she thinks, no favorable results. Now we propose to have you try your skill, or that of your guides. It is four weeks since her last attack; in that time she has lost flesh very rapidly, although her appetite seems much better than it was for awhile. She at times has very flushed cheeks then again pale. It is nearly four months since her last monthly period.

J. C. LITTLE.
Barre, Washington Co. Vt., Dec. 19, '75.

Mrs. Robinson under spirit control diagnosed and prescribed for the case, and we hear follows the first report:

MRS A. H. ROBINSON, Medium, Chicago.

DEAR SIRTER:—Your letter came to hand in due time. My daughter has been under your treatment for ten days, with, we think, extremely good results. I have been with her all the time; have known all her ails and symptoms. You described her case very correctly. You commenced at the seat of her disease and led straight through. Your remedies were just what she needed. We had no trouble in getting all the ingredients. By the way our druggist is an honest man and a Spiritualist. We have followed your directions in full. Will note the change as well and briefly as I can. She has gained strength—little exertion does not weary her. People who come in to see her notice a change in her complexion, she looks better. About the sixth day after she commenced using your remedies a great change took place, which relieved her very much. I felt that she was cured. She had been nearly five months very bad off and to see her reduced as she was, thought to me as she was worse, a severe case. Her menses of course were light. She complained a few days before or pains as is common, at such times. There is yet a soreness in her lungs She had headache considerably before she commenced your treatment. None since. She is yet somewhat reduced in flesh, though not extremely thin; no cough. She has used those prescriptions all up, except one. She takes that. She has faith that you are helping her, and think that she had better continue your treatment a while longer. Enclosed find $3 with a lock of hair for another prescription. Hoping it will prove as satisfactory as the first has. Hoping to hear from you soon.

I subscribe myself yours with much respect,

MRS J. C. LITTLE.
Barre, Washington Co., Vt., Jan. 5, 1876.

ANOTHER CASE CURED BY AN INDIAN SPIRIT.

MRS ROBINSON MEDIUM, CHICAGO.—Please find enclosed $3 00 and lock of hair. This lady has a very bad sore on her leg, which resisted all healing, in the shape of watery pimples, which have a burning sensation, and eating now, and growing larger. It is about the size of your hand and half an inch deep, and very painful. She is 44 years old and spare, seems to be in good health, except this. You will please diagnose this case and send the remedy to,

J. D MCAUALLY.
Waterloo, Iowa, Dec. 20, '75

Mrs. Robinson diagnosed and prescribed for the case and sent her the usual *magnetized papers*, by which one of her band of controlling spirits, get en rapport with the sick person.

The following reply shows that an Indian Spirit got *en rapport* with the patient, and relieved her sufferings, before the external remedy was compounded.

MRS. ROBINSON—DEAR SISTER.—I received the prescription and have made the medicine as prescribed. The evening before I took the medicine to the lady, her husband was sitting up reading, his wife had laid down; her ankle paining her very badly she moaned. Her husband on looking into the room, saw a light, and he watched, and it formed into a big Indian. He saw him operate on her sore leg, and in a few minutes the pain left her. He went into the room and asked her how she felt, she said the pain had left and she felt better.

Yours Truly,
J. D MCAUALLY.
Waterloo, Iowa, Jan. 7th, '76

Passed to Spirit Life.

(Notices for this Department will be charged at the rate of twenty cents for one line, and five cents for each twenty. Notices not exceeding twenty lines published gratuitously.)

Passed to Spirit life, December 23rd, 1875. Calvin Cole son of Andrew and Hannah Cole of Union, Isaia county, Michigan, aged 5 years, 4 month, and 8 days

About five mins. before he breathed his last breath, he said to his father "Pa, the room is full of angels. You don't know how many folks there are in this room." Five minutes after, he thought he was dying. The funeral was a very affective one. Dr. Burnum of Saranac, Ionia County, Mich. officiated.

Sweet little Clyde, they said you died,
Yet we know it was not so;
Your robe of clay, we all away,
But you clothed yourself anew

MRS M. J. HOWE

ANCIENT BAND. Photographs of the Anderson drawings of these ancient spirits, are for sale at the office of this paper; also, the Descriptive Catalogue. Price of the latter, 25 cents.

THOUSANDS OF INVALIDS testify to the wonderful cures performed through the medium ship of Mrs. A. H. Robinson. See her advertisement in another column.

Business Notices.

AN ARTICLE OF TRUE MERIT.—*Brown's Bronchial Troches*," are the popular article in this country or Europe for Throat Diseases and Coughs, and this popularity is based upon real merit.

A CARD FROM F. VOGL.—One letter for diagnosis from Q incy, Ill.; one letter for diagnosis from Tontogany, Wood Co., Ohio, received by F. Vogl, Box 818, Station A Boston, Mass., no names are signed, consequently can not be answered.

Mr. Vogl frequently travels and answers his letters from whatever point he may be at when his forwarded mail reaches him. Letters are always answered promptly and in rotation as they are received.

A Spirit Physician Materializes and Cures His Sick Patient.

MRS A. H. ROBINSON, Medium, Chicago—Will you please send me some magnetized papers. I had them once before and they acted like a charm. They seemed to retain their power until they were worn in pieces. There was a very large, tall, broad-shouldered Indian with me all the time I wore them. I was impressed that he was one of, and sent by, your band. One night when I was in fearful distress he commanded me to lie down on the bed. I was walking the floor and thought I could not, but when I lowered my lungs, I threw myself on to the bed. He kneeled on the floor beside me and looked me straight in the eyes. I closed my eyes, and in an instant I was totally unconscious. The next morning when I awoke I was lying flat upon my back (a position I never take in sleeping), the clothes drawn nicely and smoothly over me. I thought first I had awakened in the Spirit-world, I was so free of pain.

Yours respectfully,
MRS E. I. PECK
Topeka, Kan., April 19th, '75. Box 651.

Old Cancerous Sore of Five Years Standing Cured by a Spirit Prescription.

A. H. ROBINSON,—MEDIUM,—CHICAGO.—I wish you to make an examination of my head and try and see if you can give me any relief. I have a sore on my left temple, which came about five years ago, and is now getting in to the edge of my eye-brow. Some physicians think it a cancer, and others the reverse. I am a man in my thirty-sixth year; have been under the treatment of several different physicians, both in California and in the eastern states, but have derived no benefit. My head did never pain me much, but the sore cut out in San Francisco last year, since then I have something like neuralgia in my head at times, and more frequently darting pains from one temple to the other.

Enclosed please find three dollars with lock of my hair. If there is any thing that you think you know that I have not stated, please let me know in answer, and you will oblige. Hoping to hear from you soon, I remain,

Yours with Respect,
LEWIS C. POLLARD.
Los Nietos, Cal., Oct., 3rd, '74.

MRS. ROBINSON diagnosed and prescribed for the case, and the result will be seen by the perusal of the following letters.

MRS. A. H. ROBINSON;—Enclosed please find lock of hair and two dollars. I have derived more benefit from your medicines than any that I have ever taken. My head is very much well and I believe you will succeed in curing it. I have not taken as good care of myself as I ought to, but will do the best I can in the future. If you succeed in curing me it will be a great help to you, as all the doctors here have failed. Hoping to hear from you soon, I remain,

Your Humble Servant,
LEWIS C. POLLARD
Los Nietos, Cal., Dec. 26, '74

MRS. A. H ROBINSON;—I write to you again and send lock of hair. My head is well but I think I would do well to continue your treatment for some time yet, to prevent its coming out again. Hoping to hear from you soon, I subscribe myself.

Yours with Respect,
LEWIS C. POLLARD
Azusa, Cal., May 29th, '75.

DEATH'S REVENGE.

BY ENNA

Wand'ering aimlessly on through the dismal street,
All heedless of snow and the icy sleet
Beating down on her shelterless head;
Hopeless, starving, dying for bread;
Drifting helplessly on, with a vacant stare,
No one asking or caring where;
Hands clasped wildly over her breast,
Teeth close set, and lips tightly prest,
As if to keep back the sobbing moan,
Still too proud for a cry or a groan
That would reach the ears of the heartless crowd
That once, long ago, had before her bowed,
Rapt, entranced, by her beautiful face,
In which even now you can plainly trace,
Despite all the marks of grief and sin,
The loveliness that must have been
When innocence shed a tender glow
O'er those pallid cheeks, and brow of snow;
When purity shone through those hopeless eyes,
Gentle as heaven then, blue as the skies.
Now, standing there in the lamplight's glow,
Looking wildly up at the falling snow,
Covering her there like a still, white pall,
Her thoughts wander back to her tempter and fall—
Where was he now, on this wild, stormy night?
Out in the darkness, or under the light
Of some poorless beauty's stately home?
The hands clenched tighter; the wild eyes shone;
And muttering low, through her stifled cries,
"If I have my life, I'll kill him before he arises!
"Wait the words of love on his lips, I'd take
The life he was swearing that, for her sake,
"Should be hereafter devoted to good;
I would seal the vow with his heart's warm blood!"
She raised her eyes, full of wild, fierce hate:
"Revenge, come soon, or I shall be too late!"
The wind still howled, and the snow fell fast,
Whitening the form of a man going past,
With head bent low to avoid the sleet in the face,
The ice and snow, sweeping through the street,
Not heeding or seeing the woman here,
Now standing just out of the lamplight's glare,
Not seeing the eyes that, full on him turned
Had he mist their glance, must surely have burned
Down through his soul, though calloused by sin,
Down to the guilty heart within.
Such a look might have shone in Lucifer's eyes
When avenging might buried him down from the skies.
Her breath comes struggling hot and fast.
"O God! My revenge, let it come at last!"
A shrill cry rang on the midnight-air.
The man stopped. Full in the lamplight's glare,
White as the snowflakes filling the street,
The woman was lying dead at his feet.

PEEP INTO THE FUTURE.

A Letter from Professor Durant—His Recent Experiences.

A correspondent presents himself to-day with explanations and evidences of spiritual existence, or life in the world above, by giving a letter which purports to come from the land beyond the grave, written by no less a personage than Prof. Durant:

ANOTHER SPIRITUALISTIC COMMUNICATION.

MR. EDITOR:—It has been said that time brings all to a just level. Some eighteen months ago, the heavenly world thought best to awaken the inhabitants of Oakland, Cal., to the fact of spirit existence. Knowing that the material conditions of soul were best reached by material manifestations, they came by overthrowing furniture, which they continued until the whole coast became aroused with the inquiry, "What can this thing mean?" Nothing did it stop long, but they rolled over all our land and Europe. Far away in Russia—the San Francisco *Chronicle's* report was copied more generously than is the paper of this town or San Francisco. That seed has since been growing and will yet bring a crop that will revolutionize the world, for the cause of God, and his numbered angelic host are the messengers to see it harvested.

SUPERSTITIOUS SAVANS.

The little, puny savans that gathered here to attest the truth of the Bible, and of the world, were so filled with superstition, bigotry, and ignorance, that they would rather reject the phenomena of God, insult the unnumbered angelic host, ruin the character of their neighbors, than to admit in their self-conceit, that there could anything occur in God's providence beyond their puny comprehension. One, a man, everybody who knew him, everybody who knew of him, everybody who took him by the hand, felt, and knew that he was an honest man, a true Christian endeavoring to walk in the light and life of Jesus. This man came, not as a hypocritical Judas, to find a flaw in the title, that he could thereby steal the land, but as in all his other life, an honest man, willing to learn the truth, and teach it to his fellow-men, for their present and eternal good.

THE OTHER SIDE OF JORDAN.

Twenty-four hours on the other side, he again stands in his little home, an angel of the higher life. Forty-eight hours after, with his old friend Tompkins, he comes and blesses this household for the light to his heavenly home, obtained while here. From time to time, he still comes with his heavenly blessing. A deed to Oakland, well worth the consideration for the heavenly blessing of that once honest man, now an angel of glory. The work began at the center of knowledge, and by the guidance of the angel world, is still going on, and will never end. Those who listen to the conversation of the people, especially to the sermons, realize that a higher inspiration has control of the brain, and is lifting our people above the contracted formulæ of men, causing them to speak out, and to flesh out from that finite toward the infinite.

A PEEP INTO THE FUTURE.

To those who had a personal acquaintance, the following communication will be of interest. To those who had not, it may be an open window, from which they may look out upon that spirit realm—that heavenly home awaiting all who, as men and women, do their duty while here in the physical. It may bring gladness to the mourning—comfort to know that the dear little babes, which fell early in the mold ground, were but cuttings of beautiful souls, that now in the angel's love, in that bright higher life, await in joy the day of their coming. It may cheer the toiling—that in this poverty they are refining their souls, fitting them to have, as they will have, bright mansions, and in the heavens of eternal love. It may teach men and women and blessed children, that they have a pure, bright soul, when in the hand duty to keep them pure, and that only by good works, day by day, can they ever enter the kingdom of heaven.—[C.

PROFESSOR DURANT'S LETTER.

MY DEAR MR ——:—I am very glad indeed to be able to fulfill my engagement with you to-day. I have told you before of the sphere, or degree of happiness which my earth life, and subsequent progression had given me, (the highest portion of the fifth) But each day, new objects, new beauties, greater grandeurs present themselves to my view, and to give them perfect description would be to tell you of things as far above your comprehension as me. I can only compare this home to a delicate bud, each day unfolding its leaves, and displaying its beautiful colors—its great or beauty and lovlier perfume. But to this life there is no decay—no dropping of the leaves, only the full blown flower, the lower chases, and take up the new, as in the flower the leaves unfold, and one by one drop away. The same stalk, the same stem bringing forth newer, higher and more beautiful buds. So as we develop from one degree to another, we throw off the imperfect leaves of that condition, and take on the beauties of a higher life. I have much to be thankful for in having investigated, and learned to some extent the laws controlling these philosophy and phenomena of Spiritualism, for that knowledge has assisted me materially in my upward course on this side.

WARNINGS AND DOUBTS AS TO THE FUTURE

When I was last with you when I least expected to be with my many friends, my mind was not exactly in doubt, but still a little undecided regarding the future, as I had long before given up many of the orthodox ideas taught by my elders, and learned when a youth, but I thought I had, in my life, in this beautiful, this happy belief, struck the key note of the "good time coming," and I longed to lay it before my brothers and sisters in humanity, judged it contained those truths to them as they had been given to me, to the Berkeley Club which had been my place, my home—for if home is where the heart is, surely the Club was home to me, as within that circle my heart was centered and there with those true hearts, loving hands, and sympathetic souls I lived in the peace and rest not found outside its members in my busy contest with the world financially and otherwise. But the world, so much more for seeing than I could be while in the form, and knowing my desire to do good for the world at large, thought best not to commence that great work within that little circle, for it has been truly said that charity begins at home, and can there be a greater work for "charity bestowed" than when people are starving, thirsting and dying for spiritual food?

THE GOOD TIME COMING.

Knowing this sin of mine, they saw that I could better succeed if freed from the body which was weak and feeble from hard work and the frost of time. So do the work well and faithfully, I laid off the tenement of clay and came into full knowledge of the glorious "good time coming," some, and when the conditions become perfect, I will come back and give that essay to the Berkeley Club in my own language, through another organism, on that day will know, unless I can do it except through or by inspiration. God bless and for give them if they deny me now, "for they know not what they do." I have not remained in the Spirit-world much of the time, for, to do my work well, I have had to make scientific investigation in different parts of the earth, and compare the results of my labors in these here; to find the best place for operating in an active direction for the Spirit world, while they, the friends of the earth, are in my desire to do good for those still in earth. I have found that all the elements necessary for life, growth and progression on the earth plain are requisite here in the Spirit-world, and that we have everything the same as there.

A SPHERE OF DARKNESS.

I have been permitted to go into the lower sphere, and have moved away with great sick from the first and second degrees, with a resolution formed within my own soul never to be contacted—never to be, if possible, I will from sands of those suffering, darkened souls were shown the way to higher light and higher life before long, I hope to give, in my essay on odic force, through this medium's hand, to be read in the Club. I very frequently meet Mr. Tompkins and Mr. Lewis. I remember me kindly to any old friends, and believe me your true friend, in the hope of a blessed reunion on the heavenly shore

HENRY DURANT.

LETTER FROM BALTIMORE.

Hard Times.

S. S. JONES, DEAR BROTHER:—Never in the history of this city, it is said, were times so hard as now. Business men are frightened half out of their wits, and are consequently making "retrenchments" wherever it is possible to do so. This fact of scarcity of money I see and feel in my work in the city. It is exceedingly difficult for the friends to meet their obligations, yet up to the beginning of this month (Jan. 76) they were square, but the dues on this month are going to come hard. Many of our people are out of work, the most difficult periods of the year to get through. But I am determined to be hopeful and persevering. I have never felt any real anxiety about food and clothing for my children till now. And I suppose I ought not to worry myself sick, at least, for it is an old saying: "As the day is, so shall thy strength be." But I take notice that "strength" is in proportion. S. T. Taylor takes up his work, and I have also found an expression of the hard times in connection with the sale of our

BOOKS AND PERIODICALS

I had on my place, on Sundays ago, beautiful and bright specimens of the RELIGIO-PHILOSOPHICAL JOURNAL, and all the other papers and magazines published in this country in the interest of Spiritualism, and made a set speech in the form of a plea for our literature, and the result was one subscriber.

Our meetings are well attended, and are unusually large and full of interest. Our hall, that seats over 400, is usually packed to suffocation, and the lectures enthusiastically received. Some of our mediums announced had to be given from the platform last night. The work of developing mediums is going on in the city. Several are developing and widespread interest awakened, and a rich harvest must come by and by. The medium F. T. Ripley, under our public patronage, gives tests every Sunday, which, more or less, knock skepticism endwise. "Yet some will not believe though one should rise from the dead."

Skepticism has grown three—but utterly fail to account for successes. Quite a number of private circles have been organized in the city for development, and are doing well.

AMBO DOMMI—WHENCE ITS ORIGIN?

This was the subject of my lecture last night, to a solid audience of gentlemen mostly, as they usually are. Matter protean, coring it being a bad, dark, rainy and muddy night. My object was to break the chains of superstition, which have come down to us through impositions for the church, and to show that it appears that the "Christian Era," is of divine appointment, and that we,—all skeptics,—all people, are compelled to acknowledge the truth of Christianity every time we write a letter or date a document. But I am sure I settled that falsehood by showing that Christmas and New Years have no importance whatever to the world, except in commercial transactions, and not even in that sense—only because it has become a custom to write A. D. instead of A. U. C. which was the custom till a Roman ecclesiastic by the name of Dionysiens Exiguus, in A. D. 525 first mentions the idea of changing the A. U. C. for A. D. But he did not make remember that Christmas and New Year are a popish assumption without a word of truth in it as to their "divine origin."

SOMETHING NEW IN SPIRITUALISM.

I have been asked to give a lecture in writing a "Spiritual Drama," and am going to have it published in pamphlet form immediately. It will be a new, novel, and immensely effective plan of presenting spiritual facts and truths. By and by I shall play this drama, with a good troupe or amateurs all over the country. "Tell-tale-the spirit."

T. B. TAYLOR, M. D.
39 N. Bricker St., Baltimore, Md.

Hon. J. M. Peebles.

(From the Helena (Ark.) Daily World.)

As was formerly announced in these columns, Hon. J. M. Peebles lectured at the city hall last evening to a good audience, the subject being explanatory of and defensive of the Spiritualistic faith, and his association with men and travels in foreign countries. The gentleman, by his appearance, at first glance would impress those who judge of men by the look, this happy belief, struck the key note of the "good time coming," and longed to lay it before my brothers and sisters in humanity, judged it contained those truths to them as they had been given to me, to the Berkeley Club which had been my place, my home—for if home is where the heart is, surely the Club was home to me, as within that circle my heart was centered and there with those true hearts, loving hands, and sympathetic souls I lived in the peace and rest not found outside its members in my busy contest with the world financially and otherwise. But the world, so much more for seeing than I could be while in the form, and knowing my desire to do good for the world at large, thought best not to commence that great work within that little circle, for it has been truly said that charity begins at home, and can there be a greater work for "charity bestowed" than when people are starving, thirsting and dying for spiritual food?

THE GOOD TIME COMING.

Knowing this sin of mine, they saw that I could better succeed if freed from the body which was weak and feeble from hard work and the frost of time. So do the work well and faithfully, I laid off the tenement of clay and came into full knowledge of the glorious "good time coming," some, and when the conditions become perfect, I will come back and give that essay to the Berkeley Club in my own language, through another organism, on that day will know, unless I can do it except through or by inspiration. God bless and forgive them if they deny me now, "for they know not what they do." I have not remained in the Spirit-world much of the time, for, to do my work well, I have had to make scientific investigation in different parts of the earth, and compare the results of my labors in these here; to find the best place for operating in an active direction for the Spirit world, while they, the friends of the earth, are in my desire to do good for those still in earth. I have found that all the elements necessary for life, growth and progression on the earth plain are requisite here in the Spirit-world, and that we have everything the same as there.

A SPHERE OF DARKNESS.

I have been permitted to go into the lower sphere, and have moved away with great sick from the first and second degrees, with a resolution formed within my own soul never to be contacted—never to be, if possible, I will from sands of those suffering, darkened souls were shown the way to higher light and higher life before long, I hope to give, in my essay on odic force, through this medium's hand, to be read in the Club. I very frequently meet Mr. Tompkins and Mr. Lewis. I remember me kindly to any old friends, and believe me your true friend, in the hope of a blessed reunion on the heavenly shore

HENRY DURANT.

LETTER FROM BALTIMORE.

Hard Times.

S. S. JONES, DEAR BROTHER:—Never in the history of this city, it is said, were times so hard as now. Business men are frightened half out of their wits, and are consequently making "retrenchments" wherever it is possible to do so. This fact of scarcity of money I see and feel in my work in the city. It is exceedingly difficult for the friends to meet their obligations, yet up to the beginning of this month (Jan. 76) they were square, but the dues on this month are going to come hard. Many of our people are out of work, the most difficult periods of the year to get through. But I am determined to be hopeful and persevering. I have never felt any real anxiety about food and clothing for my children till now. And I suppose I ought not to worry myself sick, at least, for it is an old saying: "As the day is, so shall thy strength be." But I take notice that "strength" is in proportion.

S. T. Taylor takes up his work, and I have also found an expression of the hard times in connection with the sale of our

BOOKS AND PERIODICALS

I had on my place, on Sundays ago, beautiful and bright specimens of the RELIGIO-PHILOSOPHICAL JOURNAL, and all the other papers and magazines published in this country in the interest of Spiritualism, and made a set speech in the form of a plea for our literature, and the result was one subscriber.

Our meetings are well attended, are unusually large and full of interest. Our hall, that seats over 400, is usually packed to suffocation, and the lectures enthusiastically received. Some of our mediums announced had to be given from the platform last night. The work of developing mediums is going on in the city. Several are developing and widespread interest awakened, and a rich harvest must come by and by. The medium F. T. Ripley, under our public patronage, gives tests every Sunday, which, more or less, knock skepticism endwise. "Yet some will not believe though one should rise from the dead."

Skepticism has grown three—but utterly fail to account for successes. Quite a number of private circles have been organized in the city for development, and are doing well.

AMBO DOMMI—WHENCE ITS ORIGIN?

This was the subject of my lecture last night, to a solid audience of gentlemen mostly, as they usually are. Matter protean, coring it being a bad, dark, rainy and muddy night. My object was to break the chains of superstition, which have come down to us through impositions for the church, and to show that it appears that the "Christian Era," is of divine appointment, and that we,—all skeptics,—all

Voices from the People.

WOODSTOCK, ILL.—J. H. Foot writes.—And may we add, he is at the death of his Satanic Majesty the Devil, and receive our reward.

DYER STATION, TENN.—W. G. Crank writes.—I will have the JOURNAL as long as I can pay for it. There are many Spiritualists here.

COLDWATER, MICH.—J. N. Clark writes.—I can't do without the JOURNAL. It is a welcome guest, well worth the money it costs.

ANGOLA, IND.—Dr. J. H. Moore writes.—It is hard times for money, but the JOURNAL has to me become almost a necessity. I have taken it ever since it had a name.

PARDEEVILLE, WIS.—Wm. H. Mathewson writes.—Your JOURNAL is as staple as sugar and flour in our family; we could not get along without it.

MECHANICSBURG, PENN.—Andrew Seifert writes.—I do not want to miss a single number of the JOURNAL. We look for it every Friday morning; find it a welcome visitor at our house.

EAST BOSTON, MASS.—E. S. Brickett writes.—I would say I like your paper very much, both for its instructive reading, and for its prompt remittance. I have never failed to receive one paper yet.

BEAVER SPRINGS, PA.—Sallie W. McEwee writes.—The dear JOURNAL has been and is such a light, the very thought of being deprived of it, casts a gloom.

OLNEY, ILL.—Nettie Zook writes.—Enclosed please find remittance for payment of arrearages, and renewal of my paper. I can't do without the JOURNAL. It is food for my hungry soul.

ST. LOUIS, MO.—J. J. McGrew writes.—I do assure you that I would not do without the JOURNAL for five times what it costs me. I am a Spiritualist from reason, and have been for more than 30 years.

NEW LONDON, WIS.—J. A. Gilbert writes.—I think I can not do without the JOURNAL, although I find many things in it that I do not like; yet I also find much I do like and am very much pleased to read.

PULTNEYVILLE, N. Y.—M. Northern writes.—If the Devil is dead and delivered at your office, you may discontinue my paper; but if he is not, I send you three dollars and fifteen cents for one year more, for I like the way you deal with old theology.

CHESTERPLLA.—Henry Brannenberg writes.—Spiritualism is taking new roots here. My hope is that Spiritualism may be extended throughout the world, as it teaches a religion after death, in addition to that, it teaches science in all manner of forms.

EUREKA, NEVADA.—W. L. Baird writes.—An extract in regard to the spreading of truth, and I am confident that the JOURNAL is one of the best mediums that can be used among people. Men working in the mountains that never have an opportunity to hear one of our speakers, should take the glorious old JOURNAL.

NEW YORK CITY.—Linda Gilbert writes.—I Received your JOURNAL, for which please receive my thanks for your kindness. Was much interested in reading the "Christian judgment upon an innocent man;" shall help the man financially as soon as my work will allow me. Enclosed find one of $2, to enable the editor to give them the soul food so much desired. The car of progress moves on notwithstanding the many obstructions placed before its wheels.

MELROSE, WIS.—B. S. Brewer writes.—I write for information. Is there any medium that can tell the pedigree of one's family—say one hundred years back? Why I ask is, my father is supposed to be one of the heirs to the Trinity Church property, and to the money deposited in the Bank of Holland. My father is over ninety years old, this father died when he was but a child.

ALEXANDER, KAN.—E. J. Sweetland writes. —I embrace the present opportunity to thank you for your very excellent paper. The reading of it is like cold water to the thirsty. I enjoy it beyond that enjoyed as much as I do. They are like myself, too poor to take a paper at present. I hope the time may come when I will be able to reward you for your kindness. Please to continue to send me, 'may good angels reward you an hundred fold for your kindness to a widow."

ROLLA, MO.—Wm. T. Taylor writes.—I received the following convincing test from Mrs. Jennie Lord Webb, of 88 Westminster St., Boston, which our correspondent, Mrs. Stewart, forwarded. I have never seen Mrs. Webb, and gave her no clue by which she could tell anything about my mother. I had a sister who died in Ohio, at the age of 18 between 8 and 9 years old (and that she died in Lancaster, Pa., December, 1820) when she died. The communication is all true.

ALBIA, IOWA.—A. C. Barnes writes.—My truthful statements, which appeared in the Rutland Herald, Vermont, of the 19th inst., about a retired medium for materialization, brought several letters of inquiry, some from far away—one from the Island of Nantucket, one from State of New York and others nearer, and if the name of the medium had been given, there is no probability but he would have been called to attention of all the letters up to this date. His spirit controls, by request, not to be published, as he is disgusted with trance medium—have induced him to consent to be used again as a materializing medium, therefore those who would inquire about it, I be will visit them. may address me at Albia, Iowa.

PROVIDENCE, R. I.—T. G. Howland writes.—The little yellow paper seems to me that my subscription to the JOURNAL expires before this present month. You have not in a single instance failed to send me the JOURNAL regularly every Monday, and generally filled with matter, instructive and interesting, adapted to the times, and gradually growing better as it grows in age. May life be same with us. There is a great many Spiritualists in Providence, but no united action, no public meetings as formerly, but Spiritualism is spreading silently, but surely, through test mediums and healers, and I find on conversing with friends who are church members, that they think there must be truth in it, from facts quoted in their own experience.

GOLCONDA, ILL.—Wesley Sloan writes.—I find your paper very instructive and interesting. Of course, I don't believe one half that appears on its pages. Any man or woman, with a lively imagination and language largely developed, can a full stock of brazen impudence, could get up as read the articles as those written by Mrs. Tappan and other inspirational speakers. It seems that Judge Edmonds in giving his experience in the Spirit world and relating an interview he had with Dr. Rush, in which the Doctor spoke of his treatment of the cholera when it broke out in Philadelphia, and he cured it. I guess he made a slip of the tongue, and meant yellow fever. I accept the scientific principles of Spiritualism, because they are rational, philosophical, and as I think, can be demonstrated by science, properly directed, but I am not prepared to go "the whole hog, tail and all" of Modern Spiritualism.

SULLIVAN CENTER, ILL.—W. W. Porter writes.—I have long thought I would give you the synopsis of a test which I got last summer at the Grand Jefferson street, Milwaukee, through the mediumship of Miss Amanda Thair. My father, B. W. Porter, died nearly a year ago, and had been in the Immortal Land for some time. About three months before he died, I felt impressed to go and see him, or I would never see him in earth life. While on the visit I tried to convince him of the immortality to come, and finally obtained his promise that as he was sinking into the dark sea and probably would not live long, that when he died if it was possible for him, he would manifest himself, and that I might know it to be him, he would give me the true grip of a master mason. He died he gave me the true grip of a master mason through the medium, Miss Amanda Thair, above referred to.

MILWAUKEE, WIS.—Dith writes.—In your Journal of January 15th, I read the letter of J. J. Richards to J. L. Beveridge. I was very sorry to notice in it an attempt to throw responsibility of Ordren to the public schools, and by abusing the Catholics for not sending theirs; denouncing the supposed necessity of Christian parents, and children about the immortality of the soul, and the duty of keeping the Sabbath, and the fear of an angry punishment, and be happy soon after entering the life beyond. The school systems that ignore the life to come, and the duty of the human soul, it should have few advocates among Spiritualists. The deplorable lack of Spiritualistic literature, trying in such schools cause long years of unhappiness to thousands of spirits. Schools should be founded and encouraged, that will teach the system of secular education, would unite a thorough knowledge of the immortality of the soul, and to educate the necessity of being pure, useful and charitable life in this world, in order to rise quickly to a high and happy plane in the life beyond.

ST. CHARLES, MINN.—Mrs. E. H. Whitney writes.—I wish to say a word through the JOURNAL to the Spiritualists of Minnesota, in regard to our Brick Schoolhouse, and the Sister Warren. They have just left us after a visit of nearly a week, during which time they gave three lectures, which were well attended, and highly appreciated. Besides this, Sister Warren, who is an excellent medium, gave three public seances, which were highly satisfactory to all present. They are well adapted to their work, and we bespeak for them, in our neighborhood, a cordial welcome, and all true friends of the cause of Spiritualists of Minnesota, rally to the support of their paper, the JOURNAL, enough to do to combat error and prejudice; do not add to their burden by your indifference, and be assured of this, that we will stand by them, and the high spiritual truths received through them. Their visit here has given a bright spot in our lives, never to be forgotten. We say again, all them in every way you can, and in so doing you will surely advance yourselves. We are steadily gaining ground in this part of the State, have quite a society here, and still the good work goes on.

OREGON, MO.—Leigh H. Irvine writes.—After reading a number of your valuable paper, I have come to the conclusion, (and I think a wise one) that there is certainly something very mysterious in the manifestations. The phenomena is said to be Spiritualism," which twenty-seven years ago was unknown. Mr. A. J. Davis, and his Divine Revelations," they could not help but see, if non-believers, that they had before been led by preconceived notions, and could now be better enabled to condemn or approve.

BARTONSVILLE, VT.—Dr. H. P. Fairfield writes.—Inclosed find two dollars for the Religious Philosophical Journal. About seven years ago a few earnest men and women set themselves to work with money and hands to build a church for spiritual use, and organized a society with proper officers. Since that happy time the society has prospered, and held the meetings regularly. Early, Mr. Wesley being their home talent speaker and business agent, much of the time, although the society has employed a variety of local speakers from abroad. Life and activity, with love, truth and wisdom, overcome all external and internal obstacles, even the hard times, which press upon the people alarmingly. They have a Ladies' Aid Society in a working condition, which is a great help to old and young in the right direction, with good feelings for humanity and the advancement of Spiritism. Mrs. Sarah A. Wiley President; Elvira Borand, Treasurer; and Lucy A. Kinney, Secretary. This industrious society had a grand festival while I was lecturing for them the past month, from which they received considerable money, paying an old mortgage on their meeting. Mrs. Fairfield two splendid loaves of cake and other tokens of regard. There is now remarkable condition of things in Bartonsville—no religious society, but the Spiritualists, all others are dead and buried; no tombstone marks their resting place, hence they can not be found in Bartonsville. While I was there lecturing I gave many positive tests in public and select circles, which revived the people and encouraged investigation. My spiritual powers are increasing as a speaker and test medium, also as a clairvoyant and healing physician. I am engaged to speak again in Bartonsville January 9th, and then attend the Quarterly Convention at Cuttingsville, Vermont, where I speak the 14th, 15th and 16th of January. Would like to make other engagements wherever my services are required. Address, Dr. H. P. Fairfield, Greenwich Village, Mass.

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A Medium Taken Through a Solid Wall.

EDITOR JOURNAL:—Having been a close observer of the phenomenon of Spiritualism for a number of years, I desire a small space in your widely circulated and influential JOURNAL in which to give a brief account of some very wonderful manifestations recently occurring and now being witnessed almost nightly, in this city through the mediumship of Mr. C. B. Cutler, which, in my opinion as well as in that of the many who have witnessed them, are of a sufficiently wonderful character to attract place him among the most mediums of the wonderful age, and to entitle him to the fullest merit of consideration by all sincere investigators of the subject.

Mr. Cutler is a young man of about twenty-one years of age, and the son of one of our oldest and best known citizens. Previous to one year ago last May, his parents and the rest of his family were all disbelievers in Spiritualism, and they, together with himself, scoffed and even ridiculed the idea of spirit communication. About this time some of the more common phases of mediumship, such as "raping," "table-tipping," etc., began to be manifested, and from that on, without submitting himself to the usual process of sitting regularly in a developing circle, he began developing very rapidly into all the phases of a writing, clairvoyant, clairaudient and materializing medium.

Some six months since he began giving cabinet seances, some of the most wonderful of this order of manifestations being the result. Oral and written communications were received nightly, the medium being frequently bound in the most secure manner, and then confined while in the cabinet; and on scores of occasions these were seen and recognized at the cabinet window. All these manifestations were given with a force and power rarely exhibited by any of the class of mediums. However, until quite recently, the combative element seemed to predominate, and in some instances the manifestations were somewhat boisterous.

About three weeks since a communication was received, purporting to come from one band controlling Mr. Cutler, to the effect that they wanted him to hold a seance on a stated evening, when they proposed to give the most wonderful exhibition of their power yet witnessed. Accordingly some half dozen friends assembled on Saturday evening, Dec. 18th, to see what might come of it. A cabinet was improvised out of a small bed room, by simply hanging a bed quilt up to the door separating it from the sitting room. With the exception of a window, which was securely fastened, there was no means of exit from the bedroom, except through the door into the sitting room, at which place the circle was formed. When the preparations were all completed, the medium was securely bound in a chair and placed in the bed-room with his face towards the door.

In a few moments after a verse or two of a hymn was sung, a voice came from the cabinet, "Look in." The quilt was raised and the medium found to be in exactly the same position as when placed inside. The curtain or quilt was again put down, the light turned down slightly and singing commenced. In the almost incredible space of six seconds a cry for "light" was heard in an adjoining room, and on immediately looking into the cabinet-room, the chair occupied by the medium was found vacant, and he was nowhere to be seen. The rope with which he was bound still hung upon the chair, the nooses all perfect and not a knot disturbed. An instant search into the room from whence the cry for "light" came revealed the medium lying upon a bed in an entranced state. The medium was separated from the cabinet by two partitions or plastered walls, with no communication whatever except through the door into the sitting room, around which as we before stated, the circle was formed. Marvelous as this may seem, it is nevertheless true.

The medium was then replaced into the cabinet, and in a few moments a written communication was thrust out of the cabinet addressed to one of the parties present—a man of irreproachable character and veracity—as follows: "Do you still doubt the boy? If so, take him to some one of your small bins securely in a box of your own construction, and we will take him out." This experiment had not yet been tried, but the gentleman referred to proposes to apply the test at no distant time.

On the following Wednesday evening, the 23rd, inst., another seance was held at the same place, at which the writer and four other gentlemen were present. As in the previous instance, the medium was very securely and intricately bound in a chair and placed in the small darkened room facing the door. After singing a verse or two of a hymn a voice from within said, "look in." An examination was immediately made, and the medium found just as he was placed, but in a seeming trance. On again dropping the curtain and the singing of another verse or two, the voice again called the writer—speaking my name distinctly—saying, "look at your watch." I did so, replying "All right," and in just three seconds the voice from within again called for us to "look in." On hastily doing so the chair was found vacant, not having been moved in the least from its original position, with the ropes hanging loosely on it, and not a single knot disturbed. Further search revealed the medium lying on the bed in one corner of the room in a deep trance. The curtain was then dropped again, and in about a corresponding length of time the medium was found replaced in the robes just as he was first bound.

Following this a dark seance was held, which was characterized by some of the most wonderful exhibitions of spirit power that I ever witnessed. On forming the circle I was careful to take a position next to the medium—he composing one of the circle—and during the entire sitting tightly clasped the wrist of his left arm. While in this position a score of hands were manifested by clapping, handling and caressing different ones in the circle, numerous lights of varied colors were shown, instruments played, solid bodies carried around the room, a force of at least two hundred pounds exerted against my person, and at my request I was then very tightly bound to the medium—all truly marvelous and wonderful. On being untied, a voice came from within, announcing his name as "Johnnie Harlan"—an old friend of mine who was accidentally shot about a year ago. On, and on, he might be desired to communicate to me, he said, "I wish to give you a very convincing test; if you will bring a piece of your coat sleeve, I can see type for you!"—he having followed the trade of a printer while on Earth life.

I at once procured the desired articles, but the test was but indifferently accomplished, the reason being given that the metal composing the type destroyed the control. On withstanding this, a line of type was successfully composed or "set up" in the stick, but in an unintelligible form.

On the Friday evening following, the 24th, inst., another seance held, at which we had a full repetition of the above related manifestations. Again on last Monday evening, the 27th, inst., still another seance was held—at which I was present together with Mr. Byron, proprietor of the *Rocky Mountain News*, and four other gentlemen with about the same number of ladies, detailed report of which from the *News* of this morning I append.

Mr. Cutler certainly deserves to be classed among the best and most wonderful mediums of the day. All that I have written can be corroborated by scores of our best citizens of our city. Let those who can account for, or explain these marvelous exhibitions on any other hypothesis than that we have claimed for them, do so, I can not, and am satisfied.

Respectfully Yours,
J. M. CULVER.

Denver, Col.

Letter of Travel.

BY HUDSON TUTTLE

There are ties which never can be broken, and of these friendship early formed, if based as Schiller has so beautifully said on the similarity of souls, is among the most enduring. I would give little for a friendship which distrusts, which criticises in absence. It must be so broad, so deep, so all devoted that it is above envy, above suspicion, above deceit, or it is of little worth. But in the current of life, the most devoted friendships are the have been and unconsciously by the unseen drift of tide or wind we move away, and they fade in the mists of the horizon. They call for me with us in the bright sunshine, and we laugh and grow merry over the idea of separation, for the cheer of the hour is all in all. We lie on the soft winds, the warmth of sun, the beauty of stars, are as nothing compared with the joy of life with such companions. But one settles down and the storm-lashes around us, and on the morrow when the sails are again unfurled to the Southern winds, we are alone on the wide, wide unbroken sea.

There are friendships, however, which adhere, which grow strong by time, which ripen with age, and which shed their fragrance over mortal life, but throw a perfume from the shadow side of the tomb.

In my youth a friend was mine, who was then a friend indeed, and although we had drifted wide apart in locality and pursuits, we never separated in soul. He became an honored member of the Boston bar, and when the hack set me down at his door in Cambridge, at a most unseasonable hour of the night, I could not help contrasting our relative situations with those we occupied in the dissecting room and lecture hall of the Boston Medical College at Cleveland. I remembered those days of hand in-hand fellowship. And I rang and rang, till sleep departed from his eyes, and he asked not very politely, what I rang for, and what I wanted, I pronounced a name, which was a talisman. It was the open sesame, to what a flood of hospitality it introduced me!

As a brother I rejoiced with him at his good fortune, based on his own honesty and integrity of character. He had become an esteemed member of the most exacting bar in the country, and I was proud to see him victoriously measure strength with the strongest of his compeers. Of the Boston bar, perhaps, has no superior in comprehension of the law, or for integrity, honor, and devotedness to the cause he undertakes.

He having a heavy case on hand, I one day attended the Supreme Court with him. The Boston bar was well represented, and a strong representation was notable. It was the sharp, cold, determined adherents of precedents; the followers of law in the letter, and not the spirit, and Catholic rendering of its spirit.

If death brings no change, what will be left of those men who cultivate only the intellectually expedients of life? Of what such temporal ties are cast flat the grave?

Through the kind thoughtfulness of Mr. Park, and his associate, Mr. Alex Tuttle and I had the pleasure of meeting in their parlors some of the choice spirits of the Second Radical Club. Twenty-five or more had called out a lively discussion, on the merits of scientific proof of Spiritualism.

HYDE PARK.

The guest of Mr. A. B. Giles at Hyde Park, in the evening we walked down to the Public Library. I say "down," for Mr. Giles has perched his house on the top of the highest hill, overlooking the country far and wide. Hyde Park is a new place, one of the suburban villages which cluster around Boston, to which business now drives the hurrying multitude remorselessly exacted. It is a pleasant village, with churches, schools, shops, and neat white cottages, like all New England towns. The people are active, intelligent, and wide awake, believing in themselves and more in Boston.

The library is rapidly increasing, and its radical department is perhaps richer than any other public library of its size. This is owing to the indefatigable zeal of Mr. Giles, who was determined that a set of the works of Thomas Paine and A. J. Davis, which he donated, should be accepted and placed on the catalogue. The question was lost, but in a seeming trance vote, which showed such intense and narrow bigotry that even they themselves were at last ashamed of their action. The caustic letters of Mr. Giles in the local paper were fine specimens of argumentation and sarcasm. He at length won his end, awaking public attention to the folly of allowing the inquisitional dictatorship over the literature of the library. It was a fine sight to see the twenty seven volumes of Mr. Paine's and Davis' works looking down benignly on the five or six thousand other books, and challenging attention, not from a dark corner, but from the best place.

PHILADELPHIA—DR. SYLVAN.

Taking the magnificent Fall River Steamer to New York, we were set down at the door of Dr. Sylvan, in Philadelphia, in time for dinner. Dr. Sylvan is the author of the four pamphlets on Spirit—reviewed sometime since in the JOURNAL; Dr. Sylvan being his *nom de plume*.

They are in German, and are among the best and most original works connected with Spiritualism.

It was German hospitality which was extended to us, which made us at home the moment our feet touched the door threshold, and without noise or words told us that everything had been arranged for our comfort; and we had been expected.

It was like visiting a foreign country, so closely were the customs of the fatherland adhered to. The pictures on the walls, the statues, the singing birds, the book, the articles of curio, spoke of the old home beyond the sea.

Dr. Sylvan is a distinguished physician, when in 1848 he was with some of Germany's choicest spirits, drawn into the unfortunate revolution, which expatriated or gave to the executioner so many victims. No other state in Europe could have held its own and cast out such an army of its best men.

With Carl Sturtz he came to America, with everything taken from him. Wealth, preferment, position, all gone, and a sentence of banishment hanging over him. The first letter from home told him that his brother—a Colonel—was sentenced by a military tribunal and shot.

He began life anew with his devoted companion, and a flattering success has attended his efforts; the son of a distinguished professor of the medical art and a graduate of the best college in Germany; all that medical science has achieved, is at his command.

As the family circle gathered that evening, Mrs. T. H. Sylvan threw in a shadow to relieve the brightness of the picture, by calling attention to two portraits of her sons. They went into the great army that arose to put an end to slavery, and were notable for their bravery. One was shot on the field of battle, the other in gallantry attempting to save his comrades who had fallen into a river from a fire bridge. Although strong swimmers, in his attempt to get them ashore, they bore him down and he was swept away.

Ah, it is ennobling to have such family history, illumined with great names embellished with glorious deeds and sacrifices, but it is purchased with tears and suffering. That mother is sustained by the knowledge of spirit existence, and her sorrow has refined itself into a spiritual pleasure in the secret consciousness of the love which descends from the life beyond.

The Spirit-World—Where Is It? Where Located?

BY D. A. BIDDY

According to Eugene Crowell, M. D., second volume, as copied in the JOURNAL, Vol. 19th, Jan. 1st, the Spirit-world is divided into seven spheres located between this planet and some 365 miles above:

I have never had much confidence in this seven sphere, seven circle theory, although purporting to come from those who ought to speak advisedly and know of what they tell them. I have always been able to trace this statement as far as locality is concerned, to the imaginative brain of the medium who I am willing to concede in most, if not all, cases really believed what they were genuine, beautiful revelations. Perhaps they were, notwithstanding my own belief, reason and inspirations to the contrary. Without calling witnesses from the spirit shore, let us first take a plain common sense view of the subject from an earthly standpoint, as the spiritual philosophy allows and expects us to put all questions of importance in the crucible of reason, nor yield our own individual judgment to accommodate a spirit, even if he claim to be a resident of the seventh sphere.

This sphere location theory is about as simple as the one read of in the New Testament, described by John in Revelations, as the City of the New Jerusalem, coming down from God out of Heaven, a city whose streets are paved with gold, with walls of precious stones, pearly gates, and other costly and extravagant appointments to correspond and match. Although our modern media are silent as regards this wonderful city of gold and precious stones, yet some of them or the spirits through them are no less prolific as to locality. "Spirits in the air," than their illustrious predecessor while entranced on the Isle of Patmos. These zones or belts that are said to surround the earth at different distances as above stated and described by Bro. Crowell's attending spirits, remind one of an immense spiral or winding stairway, with spiral or winding stairways provided with suitable landings at each loft or perhaps substituting trap-doors instead thereof for ascending spirits second and second according to development, specific gravity, or purity as the case may be.

Now, as regards the locality of the Spirit-world, I think there is no question but that it is all around us and with us than any other theory that has yet been advanced on this subject:

"Myriads of spirits walk the earth unseen
Both when we wake and when we sleep."

We associate the idea of heaven and the Spirit-world together. This no doubt is a certain extent is correct. If spirits are with us at all times, and watching over us, it is fair to presume that their home or the Spirit-world is not far distant.

We have been told over and over again, that the Spirit-world is a reflex of this; has all the diversity of scenery, that contributes to our happiness—scenery here, which is in a condition of the mind—not a place; no locality however lovely can be heaven to a spirit whose life in life is in torment by reason of his own acts and conduct. The condition of humanity on this planet does not depend on elevation or depression, high or low; so far as happiness is concerned heaven and hell are about the same on the same plane, with the same scenery and the same surroundings, hence we feel warranted in saying that the very extreme spoken of by Bro. Crowell, forming sections or divisions one above another, is more imaginary than real.

All grades of society in this life are confined to the surface of our globe. The Spirit-world in all respects corresponds to this so far as information can be relied on from those that have returned. High and low society does not necessarily imply up or down, but condition. While the intelligence of a correspondent in Conant located the Spirit-world 5,000,000,000 of miles from our earth the spirits communicating through Bro. Crowell place it at 365,000; although of but little consequence which is true, or if neither be correct (which is probably the case) no good can be obtained as to cause of Spiritualism by the publication of Spirit-world geography while "Doctors disagree" so widely in their statements; at the same time nothing could do more to clarify our conceptions of the great Infinite Spirit that pervades and permeates every portion of the universe, and in many respects modify our views if I have set forth in this article than what is contained in the following lines from "Pope's Order of Nature":

"With Him, no great, no high, no low, no small,
He fills, He bounds, connects and equals all."

Cleveland, O.

Spiritualism in Chicago.

A free spiritual meeting has been started in Druid Hall, No. 423 Milwaukee avenue, for the exposition of the spiritual philosophy, development of media tests, etc. It is to be conducted upon democratic principles. There are to be no great *Is* or little *Os*. All well disposed orderly persons are not only free to speak an earnest truthful word, but are cordially invited to do so, and more especially all mediums. It is to be a people's meeting for search and investigation, and not a mere elementary trunk Spiritualism, without stopping to wrangle over side issues. In brief it is to be run upon the Christ principle. The first meeting was held on Sunday the 8th inst., when Prof. Thos. Cook occupied the rostrum in the afternoon and evening, followed upon each occasion by the distinguished trance speaker, clairvoyant and test medium, Dr. S. A. McFadden. Notwithstanding the extreme inclemency of the weather the meeting was a success, all feeling that it was "good to be there." They will be continued every Sabbath at 10½ a. m., 3, and 7½ p. m., until further notice.

On Sunday the 16th inst., another interesting session of seances was held in the afternoon, when the beautiful little hall was well filled with a thoughtful and appreciative audience; and feeling the discussion had taken a turn of action a proposition was made and carried into effect to nominate and elect officers, whereupon Bro. J. O. Gill was elected president; Sister Susana Johnson, vice president; Sister Agnes Gill, treasurer; Brother S. F. Craft, secretary; and Sister S. A. Wakeman Cook, corresponding secretary. The morning session will hereafter be devoted mainly to tests and developments of mediums; the afternoon sessions to a lyceum conference; and the evening sessions to lectures. Thomas Cook will fill the office of lecturer until further notice. The public are invited. Seats free.

J. O. GILL, Pres't
S. F. CRAFT, Sec'y.

Mrs. Sarah M. Thompson.

At the regular session of the Progressive Lyceum of Cleveland, Ohio, held at Temperance Hall, 184 Superior street, Sunday, December 19th, 1875, the following preamble and resolutions were unanimously adopted:

WHEREAS, Mrs. Sarah M. Thompson, late of this city, passed to the higher life, Nov. 30th, 1875, from Madison, Pike County, O.; and

WHEREAS, Sister Thompson has been identified with this Lyceum since its organization, and in view of her ever earnest and well-directed seal in the Lyceum cause and the cause of Spiritualism generally, and her untiring efforts in behalf of the Lyceum, we deem it not only a duty, but a privilege to give expression to our feelings on this occasion; therefore,

Resolved, That we cherish with the labors of our ascended Sister for the promulgation and spread of the soul-cheering truths of Spiritualism, as worthy of our commendations, and although she has passed from our sight and joined that higher Lyceum of which she taught us, we know that the cord of love that bound us together, is not broken, and that we also are still be able to feel her blessed presence, and sometimes hear her inspiring words leading and guiding us in the path of progress.

Resolved, That we tender the friends and relatives she has left behind, our warmest sympathy, referring them to the teachings of our beautiful philosophy for consolation and support in this trying hour.

Resolved, That a copy of these resolutions be presented to the family; also forwarded to the BANNER OF LIGHT, SPIRITUALIST AT WORK, and the RELIGIO-PHILOSOPHICAL JOURNAL, for publication, and that they be recorded in the Lyceum Book of Records.

A. DUNLAP.
W. L. GUSHAW.
MRS. P. T. RICH
JOHN MADDEN.
} Committee.

Announcements.

BRO. JONES:—I will preach and labor at Chesterfield, Porter Co., Ind., Thursday and Friday, Jan. 20th and 21st; at Druid Hall, 423 Milwaukee ave., Chicago, Ill., Sunday, 23rd, afternoon and evening; at Oxford, Benton Co., Ind., commencing the evening of the 24th and continue during the week, as the friends may arrange; again in Druid Hall, Chicago, Sunday the 30th, afternoon and evening; at Palestine, Robison, Mores, and other places in Crawford Co., Ill., commencing on Monday, Jan. 31st and continue through the week, as the friends there may arrange; and again in Druid Hall, afternoon and evening, Feb 6th. The second week in February I will labor in Michigan, commencing at Kingsville, Ontario Co., Ill. Calls to lecture in Michigan addressed to me after February 4th, should be directed to me at Kingsville, care of David Thomas. Other announcements will be made in due time; for, thankful for so many calls, I am ambitious to answer them all as soon as possible. I am particularly anxious to visit such places as have never listened to a spiritual sermon. I want to dispense the bread of life freely, and will go wherever expenses are guaranteed, and to as many places as possible where they are not able to pay expenses, when they come in his way. I am willing to do all I can, night and day and night to see all the friends who are lingering after spiritual truths, the bread of life.

THOMAS COOK.

453 Milwaukee av., Chicago, Ill.

Answers to Many Inquirers.

MR. S. S. JONES.—DEAR SIR.—I see by your paper an advertisement which is rather a mystery. It is the Universal Omit, the Unspeakable, Unthinkable, Unknowable, what is it? At the bottom of the advertisement, I see the name of "Phebe Abracadabra." Will you please be kind enough to explain, as I want one of these books if they are readable, but I would not be content to get a book and not be permitted to read it, as I have too large a lump of curiosity for that. Please accept my trouble you, but I would like one of these books exceedingly. Please be kind enough to answer.

YOURS TRULY,
WINNEFRED H. EDGERTON.
Kelloggsville, Cayuga Co., N. Y.

REPLY.

Do not send for the book until after you see the announcement of the execution of the Agent through whom it is to be compiled.

As soon as the book is *ready for distribution* the Agent will be duly executed, and the announcement of the same will be made through the columns of this paper. Phebe Abracadabra is now an *errand* spirit, and will not be *reincarnated* until after the Agent is beheaded. Then a message will at once be dispatched to Malta in the seventh sphere, for Phebe, who may from that hour be looked for until she dispenses with her *errativity*, and becomes *reincarnated* for the duties that will then avail her.

The Clergy.

The following statistics respecting the proportion in different countries of the priesthood to the peoples are not without interest. In England and Wales there is one clergyman to 716 of the population. In the United States there is one to each 996. In Russia there is 1 priest to each 333 of the population; in Prussia there is one priest, monk or minister to 535 laymen; in Italy there is one to 145 of the people; and, in Spain, one to 54. The whole number of men included in the clerical profession in England and Wales is 31,903; in the United States it is 68,883; in Russia, 268,081; in France, 153,499; in Italy, 190 000; and, in Spain, 218,777.

FRIENDS WILL PLEASE REMEMBER that it requires money to publish the JOURNAL. Those who are in *arrears* and those who subscriptions are running out will oblige by remitting without further notice.

DR. O. P. SANFORD, State lecturer for the Spiritualists of Iowa, commenced a series of three lectures in the court room in this city on Tuesday evening of this week. On Tuesday evening his subject was "Spiritualism—what is it?" We have not the time and space this week to give an idea of the discourse or arguments used; but must say that the Doctor handled his subject in a manner that showed him to be its master. He is a logical and close reasoner, pleasing in his address, so that he holds his audience to the closest attention during the entire lecture. His subject for Wednesday evening is "Bible Spiritualism." His last lecture here for the present will be Thursday evening. Those who are not afraid to hear a good lecture because the subject is not in accord with their opinions, and can do so, should go and hear Dr. Sanford. His lectures are free.—*Nebraska Advertiser.*

Joe Jefferson a Spiritual Medium.

The *Capital* of Washington says:

"One night, while Joseph Jefferson was acting Rip Van Winkle, he lost all consciousness of where he was. When he came to himself, he started as though from a sound sleep, and, finishing his scene mechanically, rushed up to some one in the wings and asked them what had happened—had he made some dreadful blunder! No one had noticed anything. Yet Jefferson swore that he was not there in spirit from the early part of the performance to the late stage of the representation, when he "awoke" and found himself really Rip. After this it is not surprising that Mr. Jefferson should declare that he plays the character, under Spiritualistic influence.

Soul and Body.

Messrs. Colby & Rich have just published a little work by W. F. Evans, author of "Mental Medicine" and "Mental Medicine," the title of this last book is Soul and Body; or, the Spiritual Science of Health and Disease; 12mo., cloth, 147 pp., price One Dollar, postage twelve cents. We shall notice Soul and Body more fully hereafter. For sale at the office of the RELIGIO-PHILOSOPHICAL JOURNAL.

BASTIAN AND TAYLOR'S seances are still well attended. Nearly every evening spirits walk out of the cabinet, and are recognized by their friends. Letters they have received from England, show that George Fox, one of their controlling spirits, has been there giving some wonderful tests.

Furnished Rooms.

Spiritualists visiting Chicago, can be accomodated with elegantly furnished, warmed and lighted rooms, at reasonable rates, from 75 cents to $1.25 per day, at the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE BUILDING, No. 127 Fourth Avenue, two blocks South of the New Custom House. Restaurant at next door.

Little Bouquet Orphan Fund.

This fund we propose to use for sending the little gem of beauty to children in as many different families as the donations will pay for.

W. H. WAYNOUS, of Hartford, Conn.	$1 00

Who will next be inspired to a similar deed of noble charity? We shall report.

O. CARTER, of Faribault, Minn., sends	95c.

for Prisoners' Fund.

E. TERRY, of San Francisco, Cal., sends	$3.12

for W. & O.'s F. and JOURNAL.

JOHN S. SMITH sends us $1 65, but does not give his P. O. address.

DR. O. L. BELCHER, of Susquehanna Depot, Pa., goes to Colorado, in February.

THE letter of Mr. Peebles, who is now lecturing in New Orleans, is full of interest. He gives an account of a seance by starlight.

Money.

We were never in greater need of our just dues than now, and we respectfully request all who have not renewed their subscriptions and paid up arrearages, to remit the same without delay.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Robinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's hair, sent in a letter, and held in her hand enables her to accurately diagnose the disease and prescribe the remedy. One of her spirit guides go in person to every patient and often make their presence known.

Contents of Little Bouquet for February, 1876.

Spirit Food; Spirit Visitors; Dreams; (Illus.); Trained Flies; Leaves; The Bachelors, or Invisible Being; Vice President Wilson's early life; The Little Child in Heaven; A Brave Boy; The Angels Recommend Kindness to Animals; Have Animals Spirits? Here Comes the Little Boy; Our Freddie; The Angels Diagnose the Have a Vision in Sleep; Baby vs. Theology; How Fifteen Cents Prevented Suicide; The Noble Dog Gyp (Illus.); Mother Cat Adopting Kittens; The Pretty Maiden and her Pet (Illus.); Lottie will be your Good Angel and Help You; Little Warriors; An Angel says, "Honesty is the Best Policy;" Varieties; The Bunch of Daisies; The Hunchback of Lochapelly; What Manner of Child shall this be? Spirit Poetry; Editorial—The Philosophy of Life; The Young Philosopher; Laughing Children.

Every Family of Spiritualists should take the LITTLE BOUQUET. $1 per year. Specimen copy 5 cents. Address RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.